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THE
PATHWAY
TO PRAYER
AND PIETIE:

Contayning,

1. *An Exposition of the Lords Prayer, with an Apologie for publike, and private set Prayer.*
2. *A Preparation to the Lords Supper, with M. Zanchius Confession, concerning that Sacrament.*
3. *A Direction to a Christian life, both in ow generall and particular callings.*
4. *An Instruction to Dye well, and I. S. his Elegie upon the death, of that worthy Matrone, Mistris M. H.*

With diuers Consolations, Prayers,
and Thanks-giuings, fit for this
TREATISE.

By ROBERT HILL, Doctor in Diuinitie.

The sixth Edition.

Pray to Receiue,	}	{	Line to Dye once,
Receiue to Line,			Dye to Line enter.

This is the summe of this Booke.

LONDON,
Printed by W. S. for William Barret. 1615.





TO THE RIGHT
HONORABLE, THOMAS,
LORD ELLESMERE, LORD
Chancellor of ENGLAND, and
one of his Maiesties most Ho-
norable Priuie Counsell;
Grace and Peace.

Right Honorable; as it is the
safety of a *ship*, to haue
good *Pilots*; the *strength*
of a *Palace*, to haue sure
Pillars; the *securitie* of the
body, to haue cleere *eyes*; and the *safeguard*
of *sheepe*, to haue vigilant *shepherds*: So
is it the *safety* of a *Country*, and *safeguard*
of a *Kingdome*, to haue many wise and
watchfull *Counsellors*. Is this *ship* tossed?

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These *Pilots* will guide it. Is this *Palace* shaken? These *Pillars* will uphold it. Is this *Body* in perill? These *Eyes* will oversee it. Are these *Sheepe* in danger? These *Shepherds* will defend them. And as, where there is no *vision*, the *Church* is naked: So, where no *Counsell* is, there the *State* is naked.

Of all the miseries which befell the *Israelites*, this is recorded to bee one of the greatest, That either they had *no King* to rule them, or that their Kings were but *Children*, who ruled them: yet as that *Ship* is safer that hath but a bad *Pilot*, then no *Pilot*; that *Palace* stronger that hath but wooden *Pillars*, then no *Pillars*; that *Body* securer, that hath but a squint *Eye*, then no *eye*; and those *sheepe* better, that haue any *shepherd*, then no *shepherd*: So is that *Nation* in farre better case, which hath but bad *gouernours*, then none at all. Is it a blessing to bee commanded by the bad? what a blessing then is it to bee *gouerned* by the good? Haue wee good *Ministers*? they are the *Horse-men* and *Chariots* of * *Israel*. Haue we

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we good Magistrates? they are the *light* of our *eyes*, the *breath* of our *nostrils*, the *anointed* of the *Lord*; and vnder their *shaddow* we are preserved * aliue.

* *Lam. 4. 10*

Amongst many, Right Honourable, and truly honoured *Senators*, both *Church*, and *Common-wealth*, blesse God for your Honour. You are blessed of the *Church*, as an vncorrupt *Patron*; you are blessed of the *Common-wealth*, as an impartiall *Iudge*. In the *one*, you desire to plant *pietie*; in the *other*, you are ready to supplant *iniquitie*. In the *one* you are *carefull*, that one haue not all; in the *other*, you are *watchfull*, that each may haue his owne. In the *one* you provide for the preaching of *veritie*; in the *other* you pronounce the sentence of *equitie*. Are you in the *one* to administer Iustice? I may say with *Basil*; *Your arrow euer aymeth at the white*: with *Epictetus*; *Your hand euer holdeth an equal ballance*: and with *Erasmus*; *Your Sunne shineth alike on the poore and rich*. Are you to conferre *Ecclesiasticall* preferments? You will not giue that *Iacob*

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bleare-eyed *Leah*, who hath serued many a yeere for faire *Rachel*. You will not make him a *shepherd* of mens soules, who is rather to bee a shepherd of mens sheepe. What good you haue done to this *Church* of ours, let *Churchmen* iudge: you loue our *Nation*: you haue prouided for vs many decayed Synagogues, and put many poore Preachers into the Poole of *Bethesda*, who haue bene cured of their long disease of puer-tie, without the descending of any one *Angell*.

Experience I haue had of your fauour to poore Ministers, in all the *certaine* maintenance that euer I had in our *Church*. For though I was *afraid*, euen to looke vpon you, yet you were not *forgetfull* to prouide for mee; and without any either suing, or seeking of mine, it pleased you to annexe vnto my *Lecture* at *S. Martins*, that small Benefice, which I had in *London*: and when I was many miles from hence, to conferre vpon mee that *Reſtorie*, whereon I now labour.

In a thankfull remembrance of your
loue

S. Margarets in Friday Street.

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loue to our Calling, and an hopefull acceptance of this enterprised seruice, I am bold to present againe this booke to your Honour. It was penned at the first for the benefit of mine Auditors: and published by authoritie, for the good of the *Church*. The Parish of *S. Martin* mooued mee to pen it: and that Reue-^{Doctor}rend Bishop of *London* allowed mee to ^{Vaughan.} Print it.

In regard of both these, I doubt not, but your Honour will afford it your Patronage. You are to the one a most honourable *Benefactor*, providing for the *Living*, by your charitable *Almes*; and for the *Dead*, by procuring a new, and most needfull *Church-yard*. You were to the other a most honourable friend: you loued him in his life, and did vnfainedly mourne for him at his death.

Of whom, I may say (considering the encouragements I had from him in my ministerie) as *Elisba* said, when his Master *Eliab* was taken from his head, *My Father, my Father, the Horse-men of* ^{2. Kings 2.} *Israel, and the Chariots thereof.* ^{12.}

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s. Johns in Hee was an honour to our *Colledge*, in
Cambridge. which hee once liued a painefull Student: and an ornament to our Church, in which hee was (as we haue many Reuerend Fathers now hee is gone) a preaching Bishop. For his admirable learning in our Vniuersity of *Cambridge*, hee was long since created a Doctor in Diuinitie: and for his abilitie to rule, hee was after Consecrated Bishop of *Bangor*, and immediately translated to the Diocesse of *Chester*, and after a while from thence to *London*. In these aduancements of his, how much hee was beholding to your Honour, I had rather bee silent, then say little: but surely, hee was worthy you should doe for him.

For the gifts of his *Ministerie*, he was a powerfull and skilfull Preacher: for the vse of his *authoritie*, hee was a most watchfull and temperate Gouvernour. Was hee to *speake*? his wordes were *sententious*: was hee to aduise? His counsell was *Religious*: was hee to *admonish*? his exhortations were *gracious*:
and,

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and was hee to *censure*? his sentence was *iudicious*. Did hee *observe* any Minister painefull in his calling? hee euer did *encourage* him to goe on: did hee see any either *negligent*, or *turbulent*? the one, hee would *advise* to greater labour; the other *bring on*, to greater peace.

For his *iudgement* in *Diuinitie*, what it was, the *Church* can iudge: hee was a *profound* Preacher of the *Truth*, a *zealous* enemy to all *superstition*, and a great *exhorter* to all *piety* and *godlinesse*. Hee halted not betwixt two opinions: hee spake not with those Iewes, *Nehe.* 13. 24. partly the language of *Assdod*, and partly the language of *Canaan*, but euery way shewed himselfe a Protestant indeede.

His *learning* was good, his life better; and his *death*, for himselfe, *best* of all. His *learning* was without comparison, his *life* without exception, his *death* without suspicion. By his *Learning* hee instructed, by his *Life* hee shined, and by his *Death* hee yet smelleth
as

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as a sweet perfume. What his *learning* was, this *Land* knoweth; what his *life* was, *London* knoweth; and what his *death* was, those *learned Men* know, who were about him in the time of his sicknesse.

He was *Bishop* of this *Diocesse*, not much about two yeeres: in which time this *Citie* much reioyced in him; and surely no maruaile. For he was a *Clemens* to this *Rome*: a *Polycarpus*, to this *Smyrna*: a *Iustine*, to this *Naples*: a *Dionysius*, to this *Alexandria*: a *Cyprian*, to this *Carthage*: an *Eusebius*, to this *Casarea*: a *Gregorie*, to this *Nyssa*: an *Ambrose*, to this *Millaine*: a *Chrysostome*, to this *Constantinople*: an *Augustine*, to this *Hippo*: and a *Rsdley*, to this *Diocesse*.

And as *Ambrose* was wont to say of his people, so questionlesse, he said often of his; *Non minus vos diligo quos genui ex Euangelio, quàm si suscepissem ex coniugio: gratia quippe vehementior est ad diligendum quàm natura: I loue you no lesse, whom I haue begotten by the Gospell, then my owne children: For grace procures greater loue*

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lone them nature. Nay, it seemeth hee loved them more: for he impouerished the one, to enrich the other. But blessed be that most reuerend *David*, that will haue care of *Ionathans* children, now hee is dead.

Dead hee is indeede, in regard of his presence; but aliuie for euer, in regard of his remembrance: for, *the righteous shall be had in an euerlasting remembrance, when the name of the wicked shall rot*. Hee dyed not rich in goods; it was an argument of his goodnesse: he dyed rich in grace; it was an argument of his godlinesse. With *Bernard* he did liue *in terra auri, sine auro*: In a Kingdome of gold, without gold: and seemed to thinke, as *Lactantius* did write, that *Qui apud Deum dines est, pauper esse non potest*: Hee that is rich in God, cannot be accounted a poore man.

Did *Abner*, saith *David*, dye as a foole dyeth? And did this Bishop of London dye, as that Bishop of Rome, who said, *Vixi dubius, anxius morior, nescio quò vado*: I haue liued doubtfull, I dye doubting, I know not whither I shall goe? no, he did not.

But

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But with *Ambrose* hee said, *I haue not so led my life, that I was ashamed to liue: neither feare I death, because I know I haue a good Lord.* Hee said not with *Nero*, *Me mortuoruat mundus: I care not what befalls after I am dead;* but, *Modo me moriente, uiuat & floreat Ecclesia, fiat voluntas Domini:* So that after my death the Church may flourish, the will of God be done.

These were
almost his
last wordes.

Thus, a good life hath the yeeres numbred, but a good name endureth for euer.

Not to bee troublesome to your Honour: by his departure, his *Wife* hath lost a louing husband, his children an indulgent Father, the Church a worthy Prelate, and I (a poore Preacher) one of the most honourable Friends that euer I had, hauing deserued so little of him.

■ *sa. 57. 11.*

Doe the righteous perish? wee must regard it. Are mercifull men taken away? wee must consider it in our hearts. After *Ambrose* was dead, *Italie* was troubled: after *Augustine* was dead, *Africke* was spoyled: After *Luther* was dead, *Germany* was distracted. After

Bucer

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Bucer was dead, *here* Religion was altered. And after the death of so many worthy men, as wee haue lost within these few yeeres, the Lord grant that we be not plagued.

I am no *Homer*, to commend this *Achilles*: no *Chrysostome*, to commend this *Babylas*: no *Augustine*, to commend this *Cyprian*: no *McLanethon*, to commend this *Luther*: no *Parker*, to commend this *Bucer*: only in honor to him who honored God in his life, I presume thus to write of him being dead. Your Honour well knoweth that I haue written the truth: and the Lord knoweth, I desire to write nothing but the truth.

Thus crauing pardon for my boldnesse, and once againe most humbly entreating your Honourable entertainment of these few sheetes of Paper, as they are now the sixth time enlarged, I humbly take my leaue; beseeching GOD to continue you long a trustie Counsellor to our gracious KING, an vpright Iudge to our CHRISTIAN people,

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ple, and a good Patron to the despised
Clergie. From Saint *Bartholomewes* by
the Exchange, where I am now pla-
ced, by your vnexpected, and
vnderferued fauour.

Decemb. 24.

1615.

At your Honours

service,

ROBERT HILL



A PREFACE OF
PRAYER: TO MINE
Honourable, Worshipfull, and
Christian Auditors, at S. MARTINS
in the FIELDS; Grace and
Peace,

*Extract
5 lines*



*Christian Auditors: There
are three things, in regard
of God, which euery good
person must bee acquainted
withall; the first is, how he
must talke with God; The second, how hee
must line before God; The third, how hee
must come to God, when the seale of his sal-
uation is offered in the Sacrament. Of all
these three, I am bold at this time to present
vnto you this little Manuell.*

1121

*Lycurgus, a Law-giuer amongst the
Lacedæmonians, made this one Law of
sacrificing to the gods, that they should not
bee presented with many things, and those
of*

The Preface

of either small or no great value. If things are to bee esteemed rather by weight, then worth, I haue obserued this law in this present gift. I offer vnto you but three things; the first number of which, all can bee spoken. And I present vnto you but small things; for what can be containd in so few sheetes of paper? yet, if it please you to giue these few sheetes the reading, you shall know better, how to pray; learne better, how to liue; and vnderstand better, how to come to Gods table; so long as you shall either pray, liue, or receiue. And because I haue, concerning the first, Preached to you of late many Sermons, I am willing at this time in way of Preface, to commend vnto you the dignitie of Prayer.

The digni-
ty of Prayer.
er.

Prayer By it wee conserue and talke with God,
and by it wee procure much good vnto man:
Here By it wee doe pierce the very clouds, and by
begin it wee haue whatsoeuer is meete. Doe wee
extend want any thing that is good for vs or o-
ing thers? Prayer is the Messenger whom wee
must send towards God. Haue wee receiued
any speciall fauour from him? Prayer is our
Ambassadour to giue him thanks.

Art

of Prayer.

*Are wee in the morning to beginne our clauis diu.
 worke? this is the Key to open the day. Are
 wee at euening to shut our selues in? this is
 the *locke to seale up the night. If we would* Sera no.
binde the Almighty, to doe vs none hurt, flu.
here is the band by which hee is tyed b. And a Vinculum
if wee would vntie him to doe vs good, here Bern. inuincibilis,
is the Porter of the gates of heauen. It is our b Vis Deo
Oedypus to dissolue our doubts, it is our com- grata,
mentarie to vnderstand Gods word^c. It is a Chrysost.
^a sacrifice to God, a scourge to the Deuill, and c Clauis
an helpe to our selues in all our troubles. Scriptura,
Wherefore, as the Apostle by examples com- Origen.
mended faith to the Hebrewes, so may I by d Deo sacri-
examples commend prayer to you. ficiu, Dia-
bolo flagel-
lum, homini
subsidiu.

By it Abrahams seruant obtayned a wife August.
for Isaac, and by it Moses obtayned a par- The praise
don for Israel. By this, the same Moses o- of Prayer.
uer-came the Amalekites, and by this A-
braham interceded for the Sodomites. By
prayer Iacob was deliuered from Esau; Io-
suah from the men of Aie; Dauid from
Goliah; The Prophet from Ieroboam; E-
lizeus from the Samaritans; Hezekiah
from death; Iehosophat from the Ara-
mites; Manasses from captiuitie; Jeremiah

A from

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from his aduersaries, and Daniel from the Lyons: the diseased from his leprosie, the Apostles from prison, and the Church from persecution. By prayer Hannah obtayned a sonne, Dauid deliuerance, Salomon wisdom, Elias the restoring of a dead child, Elizeus the opening of his seruants eyes, Nehemiah the Kings fauour, the Centurion his seruants health, Christ comfort in his agony, the Apostles a successor to Iudas, Stephen pardon for Paul, and Monica the conuersion of her sonne S. Augustine.

In Psal. 63.

Thus true it is which that Austin saith, Great is the profit of pure prayer, and as a faithfull Messenger, deliuers her arrand, and pierceth thither, whither flesh cannot come. And this it was which made Bernard to say; Brethren, let none of vs lightly esteeme his prayer: I tell you, that hee to whom wee pray, doth not lightly esteeme it: after it is out of our mouth, hee writes it in his Booke: and one of these two wee may doubtlesse expect, either that hee will graunt our Petition, or that which he knoweth to be better for vs.

Call

of Prayer.

Call vpon mee, and I will heare, *saith God*: aske; and you shall haue, *saith Christ*. Before they cry, I will heare them, *saith Isaiab*. The Lord is nigh to all that call vpon him, *saith Dauid*, but to such as call vpon him in truth. And if wee may beleene the Apostle Iames, the prayer of a righteous man availeth much.

Pray therefore, and we had need to pray. Why wee Satan wil deuoure thee: pray for deliuerance. The World will allure thee: pray for assistance. The Flesh will betray thee: pray for defence. The Wicked will seduce thee: pray for continuance. What, beloued? If God had commanded vs a great thing, ought wee not to doe it? how much more when hee *saith*, pray, and preuaile; aske, and haue; seeke, and finde; knock, and it shall bee opened vnto you? aske Temporall things, and haue them; seeke for Spirituall things, and finde them; knocke for Eternall things, and the gates of heauen shall stand as open to you, as the gates of the prison did to the Apostle Peter.

By this, with Eliah, you may open and shut the very gates of Heauen, and by this

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with the Apostle you may shake the foundations of the earth. O precious Prayer, what could not only wee, but euen the whole world, doe without thee ! Thou increasest the earth, calmest the Sea, asswagest the fire, purgest the ayre, protectest our Gouvernours, foundest our enemies, preferuest our health, instructest our mindes, blestest our actions, encreasest our wealth, exaltest our honour, speakest but the word, and wee are preserved.

Prayer in
all places.

Pray wee therefore in all places, at all times, for all persons, and for all things. Pray wee in all places, but in euery place lifting up pure hands vnto God. Thus, Isaac prayed in the field, Iakob in his bed, Israel in Egypt, Moses on the Mount, Iosuah at Iericho, Elias in the chamber, Hezekiah on his couch, Ieremie in the Dungeon, Ionah in the Whales belly, Daniel in the Lyons den, Christ in the Garden, the Disciples in a ship, Peter in a Tanners house, Paul at the Sea side: and the Iewes at Ierusalem. Call vpon him in thy priuate chamber, and cry vnto him with thy Family in thy Parlour. Thou needest not to fall downe at some pillar with

of Prayer.

with hypocrites, but praise him especially in the congregation of Saints: for there many voyces are Gods best melodie.

Pray also at all times: at Euening, and Pray at all Morning, and at Noone-day, will I pray vn-times. to thee, yea at Mid-night will I rise to call upon thee, nay seuen times a day will I praise thee, saith Dauid. Daniel did so three times a day, Paul did it day and night, Hannah did it all the dayes of her life, and the Psalmographer vowes it, I will praise the Lord as long as I liue, as long as I haue any being, I will sing praises to my God. Pray continually, not as those Heretiques, who would euer doe so, but as Christians, who know when to doe so. Eucbite.

With Morning Prayer, the day begin:
With Euening Prayer the night shut in.
Without this Prayer sit not to eate:
Without Gods praise rise not from meate.

And forget not to pray for all persons, Pray for al for the KING as the head, his Senatours persons. as the eyes, his Clergie as the mouth, his Souldiers as the hands, his Subiects to all trades, as the feet, upon which the Common-wealth doth stand. Art thou a Minister?

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pray for thy flocke. An Auditor? for thy Preacher. A Father? for thy child: An Husband? for thy wife: A Master? for thy Seruant: or a Gouernour? pray for thy family. Is any Sicke? pray for his health: Poore? for his wealth: Imprisoned? for his liberty: Seduced? for his recovery: Confirmed? for his constancy: or in any Distresse? for his deliuary. Pray for all men, that their bodies may bee preserved, soules saued, estates maintayned, that thy, and their thoughts may be sanctified, your words seasoned, and your actions ordered by the Spirit of God.

To whom
we must
pray.

Will you know now to whom wee must pray? not to a Calfe, as the Israelites did, nor to Baal, as his Priests did, nor to an Image, as Idolaters did, nor to any Saints, as our Fathers did; but as wee are bound to serue God alone, so are wee bounden to pray to God alone; for hee alone knoweth our wants, heareth our Petitions, hath promised to helpe vs, is able to doe for vs, and is the alone present helper in the needfull time of trouble.

How we
must pray.

I will draw to an end. You haue scene, beloved,

of Prayer.

loued, the necessitie of this service, let mee shew you a little the qualities of this service.

Pray wee must in knowledge with understanding, in faith by beleeuing, in remorse with feeling, in zeale without cooling, in intention without wandering, in reuerence without contemning, in constancie without revolting, and in loue without reuenging. Let our eyes bee fastned, hearts fixed, knees bowed, mouthes opened, and our hands lifted vp as to the King of Kings. And as Iacob would not let the Angell goe till hee were blessed, so let not vs let him goe till wee bee heard. Let not the woman of Canaan bee more earnest with Christ militant, then wee will bee with the same Christ triumphant. Let neuer the Queene of Sheba so willingly come to Salomon, as wee must willingly come vnto Christ: hee loneth most, willing and importunate Suters. Wherefore, as Dauid said to Abner, neuer see my face, vnesse thou bring Michal with thee; so I say vnto you, neuer looke God in the face, vnesse you bring Praier with you.

As I haue declared to you the dutie of prayer, so should I speake somewhat of gi-
ning

The Preface

uing of thanks. Many can be content to pray in troubles: but few giue thanks for deliuerance out of trouble. Multi petentes, pauci promittentes, paucissimi reddentes, saith an ancient Father: there are many Petitioners, few Promisers, most few thanks-giuers. Are there not ten clefued? where are the nine? there is none returned to giue thanks, but this one, and hee is a Samaritan. If euer people vnder the cope of heauen had occasion to praise God, wee are they, especially for his word and Gospell, and for many deliuerances shewed to our Princes and People.

But because at the end of this Treatise, I haue set downe a forme both of prayer and thanks-giuing, I reserue you to the perusing of those two plat-formes.

I doubt not of your patience, for the length of this Preface, because I desire to leane it as an ocular Sermon, instructing you continually how to call vpon God, and preparing you to the exposition of the LORDS Prayer, which of many, through ignorance, is as much prophaned, as euer God was by saying the Pater-noster in Latine, or repeating other Rosaries, in an unknowne language.

Non

of Prayer.

Now hauing ended, as you see, these questions and answeres, I make question with my selfe, to whom I may commend them; and because for these ten yeers immediately past, I haue liued and preached amongst you, and that by the assignement of your Reuerend Pa-^{M. Doctor}stor, I am bold in generall to present them to^{Manifest.} you all. You haue, I confesse, known my conuersation, beene acquainted with my ministrie, countenanced me in my calling, maintayned me in health, comforted mee in sicknesse, and afforded vnto mee much more kindnesse, then can bee requited by this paper Present. And since it pleaseth God to dispose of me still in such uncertaine places, as that I could neuer yet say, here must I rest: I blesse God that euer I came vnto you, whose lone and larges hath been, and is amongst many of you (for what Lecturer for ten yeeres together can please all) such vnto me, as makes me to say of my late exile, Perijsssem, nisi perijsssem, I had beene vndone, if others had not sought to vndoe me.

Since I came vnto you, I haue preached painfully, liued honestly, and studied carefully to doe you seruice: with what conscience

The Preface

ence I know, with what danger you know, and with what profit Gods knowes. Surely, this good I see done amongst you; you haue beautified the house of the liuing G O D; praise that worthy Knight, whose lone and labour was first in that worke; you haue enlarged that house which is for the dying Saints; pray for that good King who gaue you that piece of ground; and your congregation is as the thousands of Israel. Blesse God for those trumpets of yours, who haue euer called you to such holy assemblies. Blessed be that God, who thus bleffeth you: blessed bee You, who thus blesse God: and blessed and billeted vp bee they in heauen, who thus provide for the liuing and the dead, and withall remember their painefull Teachers.

Expertus
d. dici.

Now, though I cannot say to you, as Paul did to the Corinthians, I am yours, to liue and dye with you: (for no Minister can say it, who dependeth vpon voluntary contribution) yet this I will say, and say for euer, I am yours to liue, and pray for you, that you may so know God, as you may pray to him, so pray to God, that you may liue before

of Prayer.

before him, so liue, that you may euer be fit to
receiue his Sacramēt, and so both fit to know,
pray, liue, and receiue, that after you haue
knowne him by Christ, prayed to him
through Christ, liued before him in Christ,
and receiued his fauour in the seales of
Christ, you may in the end dye in his faith, as
you haue liued in his feare, and at the last day
in bodies and soules, be partakers of eternall
glorie. To the grace of this God I commend
you, to your grace I commend these Trea-
tises, doubting not but many of you will be as
ready to reade them, as you haue beene
willing to heare them. From your

Parish of Saint Martin,
in the Fields.

June 10.

1613.

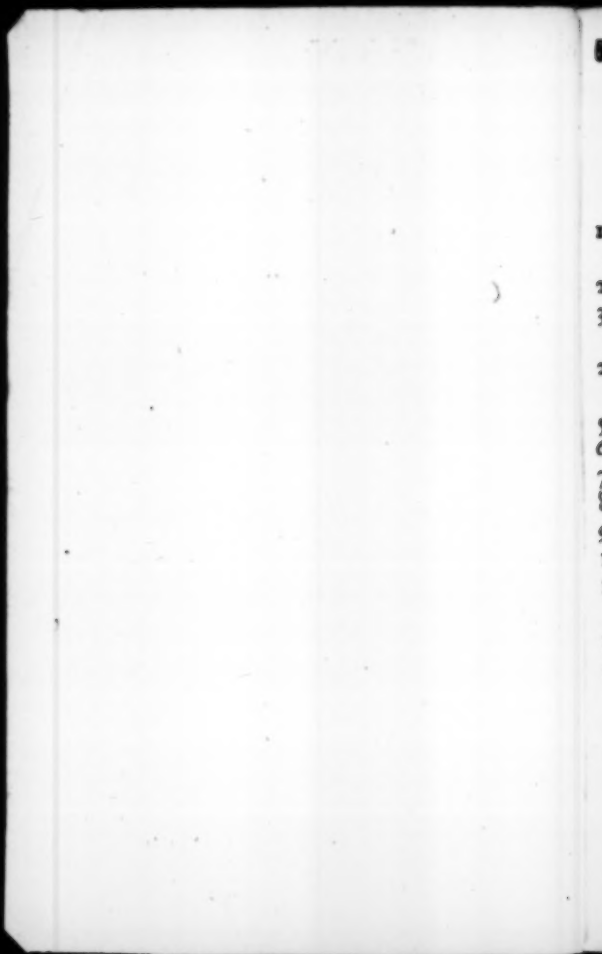
Yours in the Lord,

ROBERT HILL.



Speciall questions handled in
CHRISTS Prayer
expounded.

- 1 **W**H^y ^{it} called the Lords Prayer. 2
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 2 *Why Christ taught it:* 2, 3
 3 *Whether there bee any vertue in the repetition
 of the words of this prayer.* 3
 2 *Whether it be euer necessary to repeate all those
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FINIS.



CHRISTS PRAYER

EXPOUNDED.

The Speakers.

Euchedidasculus,

*A Teacher of
Prayer.*

Phileuches,

*A Lover of
Prayer.*

EUCHEDIDASCVS.



Phileuches, amongst many Sermons which I haue preached vnto you, you haue heard me expound the Lords Prayer: are you bound to giue account of that you haue heard?

Phil. Sir, doubtlesse I am, for the Apostle Peter teacheth me, that I must be alwaies ready to giue an answer to euery one that asketh me a reason of the hope that is in me, with meeknesse and reuerence^a:

a 1. Pet. 3. 15

C

Euch.

2 Christs Prayer expounded.

Ench. Repeat then the Lords Prayer.

Phil. Our Father which art in heauen, hal-
lowed be thy name: thy kingdome come: thy will
be done in earth, as it is in heauen: Giue vs this
day our daily bread: and forgine vs our trespass-
ses, as wee forgine them that trespass against
vs: and lead vs not into temptation, but deliuer
vs from euill: for thine is the Kingdome, the
power and the glory, for euer and euer, Amen.

Ench. Why is this Prayer called the Lords
Prayer?

Phil. 1. Because Christ Iesus our Lord
b Mat. 6. 9. set downe the same.

2 Because we cannot pray vnlesse Christ
c Lk. 11. 1. teach vs.

Rom. 8. 26.

3. To make vs esteeme it, in that it was
given by our Lord.

4 To distinguish it from the prayers of
others.

Ench. Why did Christ teach his Church
this prayer?

Phil. 1. To put vs in minde of our mis-
ery, that vnlesse God giue it, we can haue
b Iam. 1. 17 no good thing.

2. Of his mercy, who giues it we aske.

3. To comfort vs, that wee may be
bold as to aske.

4. To instruct vs in what manner we
should aske.

5. To assure vs, that we comming to the
Father

Father, in his sweetest words, he will
heare us for his Sonnes sake.

6. To teach vs by this short summe, what
we may lawfully aske at the hands of God,
and that other things we should not aske. * *Math. 10.*

7. That Christ might not be inferior to
Iohn, who taught his disciples to pray.

8. To teach Ministers, Parents, Tu-
tors, and Pastors, to doe the like to their
children and people.

9. To shew that God is not like the
great Monarches of the earth, to whom we
may not come vntlesse Ahashuerosh-like, he
hold out his golden Scepter, Ester. 4.

10. That God vouchsafeth all this his
honour; that they may come vnto him.

Euch. Is there any vertue in these verie
words of this prayer?

Phil. There is no such vertue, as that by
the bare repetition of it, we can bind God to
grant our requests, or that we should neuer
pray in other wordes; but as the ten Com-
mandements containe all things to be done
of vs, the Creed, all things to be belieued by
vs, so the Lords Prayer doth comprehend all
things to be asked by vs of almightie God.

Euch. Is it necessaric euer to repeat all
this prayer?

Phil. It is surely a good conclusion for our
ordinarie course of praying, both publikely

and privately, because those things which we cannot at such times craue, or giue thanks for in particular, are all contained in this platfome: but that every petition should euer bee blessed, it is not necessary.

Ench. How then may you repeate it with comfort?

Phil. Surely as Luther teacheth mee to repeate the ten Commandements, and the Articles of my faith in my prayers.

Ench. How is that?

Phil. To obserue the present necessity. As for example: Doe I see the profanation of Gods name, and contempt of his word: I must then say, O heavenly Father, maintaine, I pray thee, the glory of thine owne name, and suffer it not so bareuerently and irreligiously to bee abused. Am I assaulted by Satan, or do Gods enemies preuaile: I must then say, Helpe vs, O Lord, and establish thy kingdome in and amongst vs. Is it sicknesse, or aduersitie that doth molest vs: It is then time to say, Thy wil be done. In want I may cal for daily bread; in the sense of sinne, for the forgiveness of sinnes; and in the feare of temptation say, Lead me, O Lord, not into temptation, but at the least deliuer me from euill.

Ench. How many parts hath this prayer?

Phil.

Phil. *Four:* 1. A Preface.

2. Petitions.

3. A Reason.

4. A Seale.

Ench. Which is the Preface?

Phil. *Our Father which art in Heauen.* Our Father which art in heauen.

Where God is described by two such properties, as wee must haue in our mindes, when wee pray vnto him: as 1. That hee is our louing Father.

2. Cor. 13. 14

2. That he is our Almighty God in heauen.

1. Verse 15.

Ench. Doe you heere pray to the Father onely?

Phil. No, but to the whole Trinitie: yet as the first person is the fountaine of the Deitie, we pray to the Father, by the Sonne, through the holy Ghost.

Ench. But Christ is called our Brother: how can he then be called our Father?

Phil. As he is God, he is our Father, and therefore called the Father of eternitie. * As he is Man, he is our Brother, and is not ashamed to call vs his brethren.

* 1. Cor. 9. 6.

* Heb. 2. 11.

Ench. Yet once againe, I pray you resolute me: doe we heere pray to Christ, for whose sake onely we are heard in our prayers?

Phil. We doe: for wee pray vnto him, as hee is the second person; we haue our prayers heard through him, as hee is our Mediator.

6 Christs Prayer expounded.

diato). If you distinguish Christs person from Christs office, you may resolve your selfe.

Euch. What doth this Word Father teach you?

Phil. 1. That I must not call vpon him as my Judge to condemne me, but my Father to saue me.

Luk. 15. 18.

2. That in Christ I am his Sonne, as well as others are.

Gal. 3. 26.

Eph. 1. 5.

3. That (more then any other Father) he careth for mee, and will deny me nothing conuenient.

Mat. 7. 7.

Psal. 103. 13.

Isa. 49. 15.

1 Pet. 50. 15.

Est. 64. 6.

4. That I may boldly come vnto him. For this is a name, a great name, vnder which none can despaire, other titles of Majesty terrifie, this comforts euen dust and ashes, to come to God. For who (saith Cyprian) durst pray vnto God by the name of Father, if Christ our Advocate did not put these words into our mouthes? he knoweth how God standeth affected towards vs for all our vntworthinesse, and we may say with Saint Austen, Lord take notice of the stile of our Advocate thy Sonne.

5. That none can pray vnto him but his children.

1 Ver. 16.

1 Eph. 5. 2.

Mat. 4. 10

Psal. 50. 14.

15.

6. That I must euer behaue my selfe (as Christ did) like Gods child.

7. That I must pray onely to God.

8 That

8. That I must come unto him by Christⁿ.

9. To put me in minde of my naturall, & spirituall birth by him, Mal. 2. 10. Deu. 32. 6.

10. To teach me, that as a good Father he prouideth for me, and all creatures, Psal. 68. 6. Iames 1. 17.

11. That though we sinne, yet he is ready to pardon; yea, for a great offence, a small punishment is enough to this Father: he is a Father of mercy euen to prodigals, Luke 15. and of compassion euen to rebels, as David was, 1. Sam. 18.

Euch. May you pray to none other, but to God?

Phil. Pos surely, for, 1. Christ he teacheth vs to pray here to none other.

2. The things in this prayer are proper to God for to giue.

3. It is his commandement so to doe.

4. They are cursed that worship other gods.

5. He alone knoweth our hearts.

6. He alone can heare our prayers, and helpe vs.

7. We beleeue in him alone, and therefore must pray to him alone, Rom. 10. 14.

8. No holy person in all the Bible did euer forsake his Creator, and lie to the creature.

n Ioh. 11. 34.
16. 1.
Iia 63. 16.

8 Christs Prayer expounded,

Euch. Why do you say our Father, and not my Father?

Phil. To teach me, 1. That I must hold
 Gen. 13. 2. each member of the Church as my breth^r.

2. That I must pray as well in charitie
 1. Tim. 3. 16. for others as my selfe, as vpon necessitie
 for my selfe.

3. That I must loue all men as bre-
 1. Iohn 4. thren.

4. The dignitie of each Christian, hauing
 1. Sam. 10. God to his Father, which dignitie hee
 23. bought not either to the Patriarches be-
 fore the Law, nor yet to the blessed Angels:
 they are called onely, the seruants of God,
 the other, Messengers of God, but seldome
 sonnes.

5. Gods loue to mee in making mee his
 1. Ioh. 3. 1. child.

6. That in prayer, I must consider Christ
 and his Church as one body, and make him
 my Father, who is the Father of Christ
 mine eldest brother, his by generation,
 mine by regeneration; his by nature, mine
 by grace: and this wil cause in prayer most
 swæte consolation.

7. To assure me that hee is also my Fa-
 ther, and will euer be so, euen though I of-
 fend him: for else I could not come willing-
 ly vnto him; and Satan cals this most of all
 into question, Mat. 4. 3. 27. 43.

8 To assure mee, that as I pray for all Gods people; so every one of them prayeth for me: and therefore I being a member of Christ, can neuer want friends to sollicite my cause effectually to God. In a word, the word Father, is a word of faith, and the word our, is a word of charitie: so that in these two words, is the summe of the Law and the Gospel.

Euch. You said this word *Our* teacheth vs to pray for others, what, euen for all men?

Phil. Yea verily: that God will giue them grace to repent, and come out of the snares of the Deuil, 2.Tim. 2. and if they be our enemies, that God would turne their hearts: Maith. 5. 44. Note heer, that we are bound to commend particular persons, as our Gouvernours, Children, Kindred, Charges, Friends, and Benefactors, vnto God. Paul did so for others, and desired others would doe it for him.

Euch. But may I neuer call vpon God as my Father?

Phil. Yes: I both may, and ought in my priuate Prayers: Iacob did so at Bethel: David did so in his trouble: Christ did so on the Crosse: and as God saith to mee, I am thy Redeemer; so I may say thou art my Father. This saith teacheth me, when I apply him to my selfe: this, Religion teacheth

teacheth me, when I pray for my selfe. Yet so must I call vpon him as my God, that I also consider him as the God of his Church.

Euch. Why say you, that God is in Heauen?

Phil. Because there he sheweth himselfe chiefly to the Saints, ^c and from thence he manifesteth himselfe vnto man ^a.

^c Eccl. 1. 24

^a Psal. 57. 3.

Euch. Is not God euery where?

Phil. Yes: for his essence is euery where, ^x and he filleth both Heauen and Earth ^y.

^x Prou. 8. 21

^y Eph. 1. 10.

Euch. How many heauens are there?

Phil. Three.

¹ Gen. 1. 36.

² Deut. 1. 10.

1. The Ayre, in which we breathe ¹.

2. The Skie, in which are the Starres ².

3. The Heauen of Heauens, in which Christ, the Angels and Saints departed ^b, are ^b, called by Christ, his Fathers house, Iohn 14. 2. by Paul, Paradise, 2. Cor. 12. 4. by Matth. Chap. 5. 34. the Throne of God, and the Citie of the great King.

^b 1. Kin. 8. 37

Euch. What learne you by this, that God is in Heauen?

Phil. 1. That hee is therefore able to ^c grant my requests ^c.

^c 1. Kin. 8. 30

2. That I may pray with confidence vnto him ^d.

^d Psal. 133. 1.

3. That in prayer my heart must be in Heauen. ^e This is that true worship, ^e Iohn 4. 23.

^e 1. Kin. 8. 48

^e Psal. 35. 1.

4. That I must ble all reuerence in f Eccle. 5. f.
Prayer^f.

5. That I am here a Pilgrime, and that g Phil. 1. 31
my conuersation must be in Heauen^e. Heb. 13. 14.

6. That I must looke for all graces and h Ier. 1. 17.
helpes from Heauen^h. Psal. 121. 1.

7. That by pilgrimages I need not seeke i Psal. 145. 18
to Godⁱ.

8. That hee differs farre from Earthly
Parents, who would helpe, but cannot of-
tentimes.

9. That no creature can hurt me, Psal. 2.
4. 5. Psal. 118. 6. Rom. 8. 30.

10. That I must preferre him before
my Earthly Parents, Matth. 8. 22. 10. 37.
Deut. 33. 9.

11. That therefore I must especially
aske Heauenly things. Luke 11. 13.

12. That I also shall bee with him in
Heauen.

Each. Doe you then include God in Hea-
uen as they, Iob 22. 14. is he not in all places?

Phil. Yea surely, as appeareth. 1. King.
8. 27. Psal. 139. 6. Isay 66. 1. Ier. 23. 24. Prou.
15. 3. and else-where in many places of
Scripture.

Each. Why then is hee said to bee in
Heauen?

Phil. 1. Because he manifests his power
from hence, as Kings doe theirs from their
Palaces:

Palaces : Psal. 50. 6. Rom. 1. 18. *poze* Castages argue no great Inhabitants, Magnificent Palaces argue persons of account: mans basenesse is seene, in that hee dwelleth in houses of Clay, Iob 4. 19. *God* Gods greatnesse, in that hee dwelleth in Heauen, Ier. 23. Psal. 123. 1.

2 Because in view of the Heauens, wee see moze of Gods Maiestie, then in all other Creatures : Psal. 19. 1.

3. That as we see Heauen in all places, so we know that God is in all places : Psal. 139. 7. Iob 26. 6. Heb. 4. 13.

4. That wee may by this be perswaded, both of his Omnipotency, that hee can doe all, Psal. 19. 6. and libertie, that he will doe what he pleaseth : Psa. 115. 3. *Yea*, and that seeing he is in the highest Heauens, he is to bee feared aboue all Gods. A happy Preface to this blessed Prayer !

Euch. Why doth not this Prayer begin with some Preface, of Gods Soueraigntie, Omnipotency, Iustice, &c. But with this of Paternitie ?

Phil. His Soueraigntie would terrifie vs, because we haue rebelled ; his Omnipotency amaze vs, being but dust and ashes, his Iustice afright vs, being guiltie of our sinnes ; his Paternitie doth allure vs, as prodigall Sonnes, comming to a liberall and
merci

mercifull Father: Luke 1. 15. 18.

Euch. How many petitions are there in the Lords Prayer?

Phil. Sixe: whereof the first three concerne God; the other concerne our selues: and of the last thre, one only is for things corporall, the other two are for things spirituall: 1. Pet. 1. 3.

Euch. What learne you out of this order?

Phil. I learne, 1. Gods great favour to mee, who will admit mee to aske for my selfe^k.

2. His great loue, that he will heare my asking for others^l.

3. My dutie that I must desire especially Gods glory^m.

4. That I must oftner craue things spirituall then Corporallⁿ.

Euch. Which is the first petition?

Phil. *Hallowed be thy name.*

Euch. Why is this set in the first place?

Phil. 1. Because it is first in the intent of God, who made all for his owne glory^o.

2. Because it is first in the intent of the godly, who like good Childzen wish and doe all to Gods glory^p.

Euch. What is the vse of this order?

Phil. That whether wee eate or drinke, or whatsoeuer we doe else, wee may doe all to the glory of God: 1. Cor. 10. 31.

Euch.

^k 1. King. 3.

11.

1 Gen. 19. 31

^m Exod. 32.

32.

ⁿ Luke 17. 5.

Hallowed

be thy name

^o Pro. 15. 3.

^p 1. Joh. 15. 8.

Exod. 32. 12.

Rom. 9. 3.

Euch. What meane you by these words,
Hallowed be thy name?

Phil. By Gods name, I vnderstand his titles: as God, Christ, Lord, and such like; his properties, as his Iustice, Mercy, Providence, and such like; his Word, as the Scriptures read and preached; his Spiritualls, Sabbath, Sanctuary: his Sacraments, as Baptisme, and the Lords Supper; his Workes, as Creation, Preservation, and the like. And by *Hallowing*, I meane, that God in all these may haue due reuerence done vnto him, of all the people that belong vnto him.

Euch. Tell me yet more plainely, what this word *Hallowed* meaneth?

Phil. *To Hallow*, or sanctifie, is (as you taught mee) 1. *To separate a thing from a common, to an holy vs:* so we are commanded to sanctifie the Sabbath, Exodus 20. 2. *To preserve from pollution:* so all people must be hallowed, Leu. 20. 7. 2. Cor. 7. 1. 3. *To esteeme and celebrate as holy:* and so God is said to be hallowed, Leuit. 10. 3. Ezech. 38. 23.

Euch. How may you a polluted person, thus hallow Gods name, which in it selfe is most holy?

Phil. 1. By the consideration of his Iustice against sinners.

2. His mercy towards his Children, in giving them faith, forgiving their sins, and making them patient to indure troubles.

3. By being holy my selfe: bad men may account God great and glorious, none Holy, but holy persons, as Angels, Isay 6. 6. and men. 1. Pet. 3. 15. who must doe it in thought, word, and deed.

Each. Why must you thus labour to hallow Gods name?

Phil. 1. Because it is an honour euen due to him, Reuel. 4. 11.

2. It is a credit to me.

3. I testifie how I esteeme of God.

4. The contrary argues impietie: Exod.

5. 2. Isay 36. 20.

5. He hath punished the profanation of his name; Exod. 14. 28. 2. King. 19. 37. Isa. 37. 36. 37. Act. 12. 23.

6. He created us to this purpose: Proverbs 16. 3.

7. As all men account of their names, Eccles. 7. 1. so God doth highly of his.

8. All people haue vsed all meanes to erect Altars to the honor of their gods: yea, and the people who neuer saw their King, honour him.

9. It is not only holy in it selfe, but gives holinesse to all other things that are holy.

10. Moses and Aaron entred not into Canaan,

naan, because they did not sanctifie the
 Word amongst the children of Israel, Deut.
 32. 51. and Leuit. 10. 3. I will be sanctified
 in them that come neere me, and befoze all
 the people I will be glorified.

Ench. What wants doe you bewaile in
 this petition?

Phil. First, I bewaile mine owne and
 others pride of heart, that we labour more
 f Luke 18. 11 for our owne credit, then Gods glory f.

2. Our hardnes of heart that wee cannot,
 as wee ought, see God glory in his Crea-
 g Mar. 6. 52. tures f.

3. Our vnthankfulnesse, that wee praise
 him not as we ought, for his many fauours
 h Psal. 51. 15 towards Mankind, aboue all Creatures b.

4. Our impietie, that in our liues wee
 dishonour God i.
 i Psal. 119. 336.

Ench. What then doe you pray for in this
 petition?

Phil. I pray, that God, by mee and all
 men, whether Magistrates, Ministers, or
 people, may in feare and dread bee glorified,
 in the reuerend speaking of his name, holy
 meditation of his properties, diligent hear-
 ing of his word, often receiuing of the Sa-
 crament, patient bearing of the crosse, and
 daily admiring of his workes: And, in a
 word, that wee may know in minde, ac-
 knowledge in heart, loue in truth, speaks
 with

with tongue, doe in our actions, both naturall, ciuill, and religious, all such things as God may be glorified by. All Nations must praise God, Psal. 117. and all must pray that not onely they, but also all others may thus praise him, at all times, Psal. 113. in all places, without intermission, and that by their good workes they may stirre by others to glorifie God, Math. 5. 2. 1. Per. 2. 12.

Ench. What doe you pray against?

Phil. I pray against all ignorance, error, vanitie of minde, Infidelitie, Profanenesse, Atheisme, Worldlinesse, Securitie, Pride, and all blasphemous speeches, false dealing, scoffing, Idolatry, Superstition, Sorcery, Sacriledge, Symony, Periury, Persecution, Impenitency, Unreuerend vsing of Gods Word, Sacraments or workes: and in a word, against all such disorder in mans life, as may any way obscure the glory of God.

Ench. What doe you heere giue GOD thanks for?

Phil. That it hath pleased him to glorifie his great Name in all the former. and hath giuen mee, and many others grace, of his meere mercy to glorifie his Name in that which befoze I prayed for: as also that he hath bestowed vpon vs, the benefit of sanctification by the word of truth, Ioh. 17. and

the perfection of sanctification in the life to come, Coloss. 1.12. If thus you desire to honour God, wee lose not by it, he in the end will honour vs, 1.Sam. 2.30. 2.Theff.1.12.

Euch. Why doe you vse in this, and other petitions this order, First, to bewaile: Secondly, to pray for: Thirdly, to pray against: And lastly, to giue thanks?

Phil. Because confession, petition, intercession, and thanksgiving, being the speciall parts of Prayer, 1.Tim.2.1. I understand them all to bee in euery Petition of this absolute forme of Prayer.

Euch. Which is the second petition?

*Thy King-
dome come,*

Phil. *Thy Kingdome come.*

Euch. Why doth it next follow: *Hallowe
be thy name?*

Phil. 1. Because it is the first means by which Gods name is hallowed.

2. Because next to the hallowing of his Name, we ought chiefly to pray, that God

Mat. 6.33.

Kingdome may come.

Euch. Why is it set before, *Thy wil be done*

Phil. Because no man can ever do Gods will in any thing, till such time as Gods Kingdome be erected in his heart.

Euch. How proue you this?

Phil. By these reasons;

1. Because no man can doe Gods will that is not Gods subiect¹.

2. No man can keepe Gods Law, but by Gods grace^m. m PC. 119. 32

3. Because without faith wee cannot please Godⁿ. n Heb. 11. 1.

4. Because The end of the Commandement is, Love out of a pure heart, good conscience, and faith unfained^o. o 1. Tim. 1. 5.

Ench. But may not a bad man doe that which is good?

Phil. Hee may doe that which is good in it selfe: but because hee is out of Christ, & Iohn 15. 5 being in Christ, both it to a bad end, it shall not be good to him^q. So, to give almes is q 1. Cor. 13 a good thing; but if our persons be not instructed before God, and this action bee not to the glory of God, it will neuer proue good to vs.

Ench. Why doe you pray that Gods Kingdome may come?

Phil. Because, if my Father raigne, I his Sonne raigne in him; and his dignity is a dignity to me. And I pray for it, as the first of the good things which concerne our selues, because in order and nature it is the first: Mat. 6. 31. Philip. 3. 9.

Ench. How many sorts of Kingdomes are there?

Phil. Thre: The Kingdome of Satan; the Kingdomes of men; and the Kingdome of God^r. r Eph. 6. 12.

Euch. What is the Kingdome of Sathan?

Phil. It is that tyrannicall regency, which, as the Prince of darknesse, hee (by Gods iust permission) ruleth in the Children of darknesse, and rageth against the Children of light, 2. Cor. 4. 4. Reuel. 12. erecting by two other Kingdomes, the one of Sinne, Rom. 6. 12. 5. 21. the other of death Rom. 5. 14. all which are Enemies to the Kingdome we pray for, Sathan ruling over all the children of pride, Iob 41. 34. and teaching them to say, Wee will not haue the man to rule over vs, Luke 19. 14.

Euch. What is the Kingdome of Man?

Phil. It is the humane government, which one, or diuers, doe by Gods ordinance command their people.

Euch. What is the Kingdome of God?

Phil. It is that spirituall rule, which God through Christ doth by grace begin in vs in this life, and by glory will accomplish in the life to come.

^o Dan. 2. 37.

Math. 25.

37. 6. 31.

Rom. 14. 17.

Euch. Is the Kingdome of God manifold?

Phil. It is threefold. 1. The Kingdome of Power, Psal. 99. 1. 2. The Kingdome of Grace, Math. 3. 2. 3. The Kingdome of Glory, Luke 23. 42. By the first, hee ruleth Sathan, and all his Enemies, Psa. 2. 9. 14. 13. commands all Creatures, and preserueteth his owne people. By the second, hee

lest the godly, and raignes in their hearts, by the Word and Spirit, Luke 17. 20. By the third, hee crowneeth the godly with celestiall happinesse. So then, the first Kingdome is externall: the second internall: the third eternall: the first is a gouernement of all: the second of the elect, the third of the departed out of this life into Heauen.

—*Ench.* How many things may wee obserue in this Kingdome?

Phil. Twelue.

1. That Christ is King^a. a Mat. 1. 3.
2. The Subjects are Christians^b. b Psal. 2. 6.
3. The Lawes are the Word^c. c Ps. 119. 105.
4. The Enemies are Satan, Sinne, Death, Hell, Damnation, the Flesh, and the Wicked^d. d Eph. 6. 13.
Rom. 6. 13.
1. Cor. 15. 51.
Rom. 8. 1.
Gal. 5. 17.
Gen. 3. 15.
5. The rewards are the good things of this life, and eternall happinesse in the life to come^e. e Mar. 10. 32.
Fileb. 13. 6.
6. The chastisements are afflictions^f.
7. The weapons are, Faith, Hope, Loue, the Word, and Prayer^g. g Eph. 6. 16.
h Mat. 28. 20.
8. The time of it, is to the Worlds end^h.
9. The place, is this World, and the World to comeⁱ. i Reuel. 5. 10.
Mat. 27. 34.
k 2. Cor. 5. 20.
10. The Officers and Preachers^k.
11. The Vicegerents are Governoꝝ^l. l Heb. 49. 25.
m Rom. 13. 17.
12. It is exercised vpon the conscience of man^m.

Kings are ^{D 3}

Ench.

Euch. How is the Kingdome of God said to come?

Phil. 1. When it is erected where it was not before.ⁿ

2. When it is increased where it was.

3. When it is repayed from former debt.ⁿ
o *Phil.* 99. 2.
p *Mat.* 22. 5. sayes P.

4. When it is perfected and fully accomplished.ⁿ
q *Rev.* 12. 30
 9. And this argueth Gods great favour towards vs, that though hee will not give his glory to another, *Isa.* 42. 8. yet he will communicate his Kingdome to vs.

Euch. What must we doe that this Kingdome may come?

Phil. Saint Iohn the Baptist bids us repent, *Matth.* 3. and prepare a way for the Lord. Christ saith, Except a man bee borne againe, hee cannot enter into the Kingdome of God, *Ioh.* 3. and as the Israelites did not raigne in Canaan, till their Enemies were cast out, so Christ cannot raigne in vs, till sinne be cast out, *Ishmael* and *Isaac* must not abide in one house.

Euch. Who then may pray thus?

Phil. Onely the godly, for they get good both by the Kingdome of grace, and of glory: but as for the wicked, woe unto them. *Amos* 5. 18. *Reuel.* 6. 16. 2. *Thess.* 1. 8.

Euch. Yet mee thinkes wee should rather come to it, then pray that it should come to vs.

Phil. Erue, yet such is our corruption, that we lone Egypt more then Canaan: and there are so many stumbling blockes in our way, that it must come to vs; we cannot naturally goe to it, till God send his Angels to gather out of his Kingdome all things that offend, *Matth. 13. 41.*

Euch. What are the wants you doe heere bewaile?

Phil. 1. I bewaile mine owne, and others bondage vnto sinne; that the best of vs doe but weakely yeld to Christs Scepter.

2. I bewaile the want of the *Worlde*, and Sacraments, by the which this Kingdome is erected in mens hearts.

3. I bewaile that there bee so many hinderers of this Kingdome: as namely, the *Flesh* to infect, the *Worlde* to allure, the *Devill* to seduce, *Antichrist* to withdraw, the *Turke* to withstand, and the wicked to trouble men, that should bee Subjects of this Kingdome.

Euch. What doe you pray for in this petition?

Phil. First, for godly Magistrates, that they may erect, establish, and repaire this Kingdome.

2. For godly Ministers, that by life and Doctrine, they may bring many Subjects to this Kingdome.

3. That both Magistrates and Ministers may bee preserved for the good of this Kingdome.

4. That by politike Lawes, and powerfull Preaching, abuses may bee reformed; and they without, converted to live in this Kingdome, consisting in righteousness, peace, and joy in the Holy Ghost.

Rom. 14. 17.

5. That in mine and many others hearts, this Kingdome may be erected, that we may grow in grace, and in the saving knowledge of Christ Jesus.

6. That both by the houre of death, and by the comming of Christ to Judgement, this Kingdome in mee and all Gods chosen may be accomplished. That Satan being trodden vnder our fete, and the power of death destroyed, God may be all in all, 1. Cor. 15. 28.

Euch. What doe you heere pray against?

Phil. I pray against all things that doe, or may hinder this Kingdome: as want of Governours, bloudy Lawes, toleration of Idolatry, idle, Idoll and euill Ministers, false and erronious Doctrine, Infidelitie, Impenitency, all raigning sinnes both in me and others; and lastly, against all wicked, both men and Angels, or whatsoever may hinder the Kingdome of Christ.

Euch. What doe you giue thankses for?

Phil.

Phil. I giue thanks for all godly Go-
uernours, god Lawes, painfull Preachers,
sound Doctrine, and that measure of grace,
which is bestowed on mee and many o-
thers: and that God suffereth notathan
to take away gouernment, to enact euill
Lawes, to set vp euill Ministers; but that
both I, and others liuing in the Church,
may yeld obedience to Christs Scepter,
and to grow by in the graces of Gods
Spirit.

Euch. Which is the third petition?

Phil. *Thy will bee done in Earth as it is in
Heauen.*

Euch. Why doth this follow, *Thy King-
dome come?*

Phil. To teach mee first to try my selfe:
and secondly to iudge of others, whether
as yet wee bee in the state of grace or not,
for as many as truely bee in Gods King-
dome, cannot but immediately doe Gods
will: for obedience to Gods will is an effec-
tuall signe that the Kingdome of God is in
vs. Again, as the felicitie of worldly
Kingdomes standeth in obedience to Prin-
ces: so doth it in the Kingdome of God.
Christ, Mat. 6. 33. bids vs not only to seeke
Gods Kingdome, but withall, the righte-
ousnesse of it. And not euery one that saith
Lord, Lord, shall enter into the Kingdome
of

a 1. Iohn. 3. 2.

of God, but such as doe his will, Mar. 7. 21.
It comes not by wishing, but by doing, the
is the dore to come into it.

Euch. But what if you see that men do
not Gods will, may you say, that such are not
in the state of grace?

Phil. That such persons as yet are not
in the state of grace, I may say: for as fire
knowne by heate, the Sunne by light, a tree
by fruit; so is faith knowne by works. See
Chap. 2. 18. me thy faith by thy workes, saith S. Iames.
Yet must I leaue such to God, and pray for
their conuersion in their due time.

Euch. What must you iudge of an hypocrite,
who seemeth to doe Gods will? b 1. Chron. 22. 11.

Phil. I must iudge of such a one, that he
is in the state of grace, till such time as he
manifest his hypocrisie: for that sinne becometh
inward, except it be by speciall reuelation
is onely knowne to God, and I must iudge
c Mat. 7. 20. of each tree by the fruits.

Euch. May you not pray thus, *My will be
done?*

Phil. In no case. For, 1. I must pray
for things good for mee; but alas, it is not
good for me to haue my will.

2. I cannot by nature conceiue, much
lesse will that which is good: 1. Cor. 2. 14.
Gen. 6. 5. 8. 21. Gal. 5. 17.

3. In praying thus, I might haue that

men me, which would be my destruction, as
Quailles were to the children of Israel.

4. If I will any good thing, it is all from
the god will of God: Philip. 2. 13.

5. I may often, by the corruption of my
will, both desire that which God will not, as
Israel did to returne into Egypt: and be un-
willing to that which God willeth, as the
people were that Saul should be King.

Ench. What doe you here meane by Gods
will?

Phil. Gods will being simple of it selfe,
in regard of vs, is eyther secret, or reuea-
led: his secret wil is knowne only to him-
selfe; as who are elect, who reprobates, and
when the day of Iudgement shall be: his
reuealed will is set downe in the Booke of
God, * and in such workes as daily God
both discouer to man.

d Deut. 29.
29.

e The same
verse.

Ench. What is it to doe Gods will?

Phil. The reuealed will of God is done
by voluntary f obeying, or patient suffer-
ring that which God commandeth s. The
secret will is done of vs by praying, that
Christ Iesus may come to iudgement^h, that
Antichrist may more and more be reuealed,
and that we may patiently beare all future
afflictions.

f 1. Thef. 5. 3.
g Mat. 26. 39

h Reu. 22. 20

Ench. Why doe you pray, that this will
of God may be done?

Phil.

Phil. Because : 1. It is ever *Iust*, *Holy*, *Good*, and *Safe* ; yea, the very rule of all goodnesse.

2. It is most profitable to such as doe it.

3. All calamities come from disobedience, Gen. 3. Deut. 28. Levit. 26.

4. If I be regenerate, it will not be grievous unto me to doe his will, Math. 11. 30. 1. Iohn 5. 3.

5. Satan, the World, and mine owne flesh hinder me.

6. I cannot doe it, vnlesse God assist me and direct mee by his Holy Word, and Spirit.

Euch. But must I pray euer to doe Gods will?

Phil. You must : yet in regard of Gods secret will, you may with a good will, without sinne dissent from it : Samuels will was good, when hee wept for Saul whom God would not haue him to bewaile, 1. Sam. 26. besides you may with the like good will, will that which God will not : so a Childe may be vnwilling of his Fathers death, whom notwithstanding Gods will is, shal not recover : and so Christ said, Father, if it be possible, let this cup passe from mee : but when wee once know the will of God, be it for vs, or against vs, we must then say with Dauid, *Here am I*, let him doe to mee as seemeth

is good in his eyes: 2. Samuel 15. 26. and with Hezekiah, The word of the Lord is good, Isay 39. 8. and with Paul, The will of the Lord be done, Act. 21. 14.

Euch. What meane you by Earth and Heauen in this petition?

Phil. I doe not meane by Earth my body, and Heauen my soule, as Tertullian thought; nor by Earth, Earthly men, and Heauen, Heauenly men, or by Heauen Christ, and Earth his Church, as others thought: but in these words I pray, that as the Angels in Heauen are ready to doe Gods will, so men on Earth may be ready to doe it.

Euch. How doe Angels the will of God?

Phil. They doe it cheerefully, without murmuring; speedily, without delaying; generally, without omitting; sincerely, without dissembling; constantly, without forbearing; and perfectly, without halting.

Euch. Are there none in Heauen which doe Gods will besides Angels?

Phil. You may also, if you will: looke vnto Christ, the Saints, and all Creatures in Heauen and Earth.

Euch. How, I pray you?

Phil. 1. Christ personall in Heauen hath done Gods will, for hee came not to doe his owne wil, but the wil of him that sent him.

John

John 6. 38. Christ Physicall, that is the Church as his body, 1. Cor. 12. 12. must doe it: even as Christ the head of that body hath done it. 2. In Heauen is the Congregation of the first boyme, Heb. 12. 23. that is, the Saints departed, there did, and doe carefully performe Gods will: so must we: 3. In the starry Heauen, the Sun & Moone, in the Ayrie Heauen, the Frost, Snow, Raine, &c. fulfill his Word, so must we.

Euch. Is it then inough to doe Gods will?

Phil. No verily: but we must regard also how it should be done: we must not only do *diuina* his pleasure, but *deuslike* his good pleasure. When we serue God, we doe his pleasure; when wee serue him with our best indouours, wee doe his good pleasure.

Euch. But is it possible for man to do perfectly Gods will?

Phil. It will bee possible in the life to come: it is impossible whilest wee liue in this World; for, *The good which wee would doe, we doe not, and the euill that we would not, that doe we*, Rom. 7. 19.

Euch. How many kinde then of perfections are there?

Phil. There is first a perfection of sinceritie, which was in Hezekias obedience^a. Secondly, a perfection of all parts, which was in Zachary and Elizabeths obedience^b.

Third-

^a Isa. 38. 3.

^b Luke 1. 6.

Thirdly, a perfection of degrees, which was onely in the first and second Adam, and is now onely in the Holy Angels, who onely can perfectly obey Gods will.

Ench. If this obedience bee impossible to be performed, why then doe we pray for it?

Phil. Because I must with Paul strue for this perfection, ^c & pray vnto God, ^d & I may come to this perfection, ^e without whose will I shal neuer be able to do his will: Ioh. 15. 5. ^{c Philip. 3. d 1. Thes. 5.}

Ench. What then is it, that God wils?

Phil. Hee willeth: 1. Our saluation by Christ, Act. 4. 12. Ioh. 6. 40.

2. The knowledge of his will, Ioh. 17. 3.

3. Faith in Christ Iesus, Ioh. 6. 40.

4. Obedience to his Commandements, both in doing and suffering: Psal. 143. Rom. 8. 28. Mat. 26. 39. Act. 21. 14. 1. Sam. 7. 18.

5. Vclineſſe of life: Eph. 1. 4. 1. Thes. 4. 3. 4. Rom. 12. 1. 2. 3. 4.

6. Loue to our brethren: Ioh. 13. 34. 15.

That we may doe these things, wee pray in this petition.

Ench. What then is required, that I may doe Gods will?

Phil. 1. That you doe lay asſide your owne will: which indeed is hard euen to the goodly, the flesh lusting against the Spirit, and the Law in their members, leading them vnto the Law of Sinne, and of Death.

2. Thou

2. You must be possessed with a base conceit of your owne will : that wee must not leane vpon it : but know that euery man is a Beast in his owne knowledge.

3. You must esteeme highly of Gods will, be it neuer so contrary to reason : so Abraham did, Gen. 22. 3. Take to thæ Gods will, bee assured of Heauen : take away thine owne will, and feare not Hell.

4. You must pray, that God will giue power to performe ; and then let him command, what he list.

Euch. What wants doe you here bewaile?

Phil. 1. I bewaile mine owne and others rebellious natures, in that wee are as prone to receiue sinne, as a match, as tinder is to receiue fire.

2. I bewaile the sinnes of the World, as Ignorance, Sorceries, Schismes, Hypocrisie, Pride, Ambition, Couctousnesse, Negligence in procuring others good, with all contempt and disobedience to the Word of God : and that all Creatures being so obedient to God, (Ier. 7. 8.) man onely is most disobedient.

3. Our impatience, that when God layeth any crosses vpon vs, wee cannot (as we ought) indure them patiently.

4. Our slacke and imperfect obedience; yea priuy pride, proude presumption, dead

nesse

nesse of Spirit, secret hypocrisie, and all other weakenesse, which breaketh eyther into, or out vpon vs, in our best seruice to our Heauenly Father.

Ench. What things doe you pray for in this petition?

Phil. 1. I pray, that I, and all people may in true humiliation, and hatred of sinne, be conuerted to God, by putting off the old man, and putting on the new, that we may obey his Commandements, in our generall and particular callings, and in all afflictions, submit our selues to the will of God.

2. That with a speedy resolution, a willing minde, cheerefull heart, and constant purpose, wee may euer doe that which wee are commanded. Which wee cannot doe, vnlesse, as by his preuenting grace, he giueth vs both will and power: so with his following grace, hee accomplish his worke begunne in vs.

Ench. What things doe you pray against in this Petition?

Phil. I pray against all impietie towards God, vnrightheadnesse towards man, and disobedience in my selfe. In a word, against all rebellions, withstanding Gods reuealed will, vnfaihtfulness in mens calling, all discontented murmuring at Gods doings; and all either backwardnesse, or wearinesse

in the Service of God; and lastly, against all hypocrisie, which is contrary to an honest and a sincere heart.

Ench. What things doe you heere thanke God for?

Phil. 1. Here I blesse God for mine owne and others conuersion.

2. For our obedience to Gods will.

3. For our patience in all trials.

4. That with some cheerefulnesse wee may serue God.

5. That our seruice is not full of hypocrisie: and that profanenesse, vnrighteousnesse, disobedience, rebellion, vnthankfulness, murmuring, discontentment, backwardnesse, wearinesse, and Hypocrisie, are so mortified in vs, that in some weake measure we desire to please God.

Ench. Why are these three Petitions set in the first place?

Phil. Because when wee doe begin to aduance Gods glorie, set vp Gods Kingdome, and doe Gods will, then our daily bread, the forgiveness of sinnes, and all other blessings will be giuen vnto vs. As on the contrary, if wee dishonour God, hinder his Kingdome, and doe our owne wills, we cannot looke for any blessing of this, or a better life: for godlinesse onely hath a promise of this life, and the life to come.

1. Tim. 6. 6.

Euch. Having spoken thus much of the three first Petitions, we are now come to the latter three. How doe you diuide those three last Petitions?

Phil. One of them is for things concerning mans body: the other two are concerning his soule.

Euch. But why are you heere taught to pray for things corporall, and after to pray for things spirituall? doth not this crosse that commandement of Christ? *Seeke first the Kings dome of God,* Mat. 6. 32.

Phil. No, it doth not: but by this order I am taught, first to see the corruption of mans nature, which ought in the first place to seeke things spirituall: but because wee live rather by sense, then by faith, wee doe principally desire things corporall.

Secondly, I am taught Christs mercy vnto man, in that, by this order. he descendeth to our infirmity, who rather depend vpon him for the pardon of our sinnes, then wee can trust him for our prouision in this life: which argueth that wee are of little faith, Mat. 9. 5.

Thirdly, I am taught by this, to depend vpon him for the forgiveness of my sinnes: for when I see that hee is heere so carefull for my body, hee will doubtlesse be more carefull to prouide for my soule, Rom. 8. 32.

Euch. What vse can you make of this order?
 Phil. 1. That I must principally seeke the
 god of my soule, which will bring all good-
 nesse and goods to my body^a.

^a Mar. 10.
 Psal. 4. 6.

2. That I must haue care also of my bo-
 dy; for the preservation whereof God hath
 prouided food, apparell, physicke and other
 meanes^b.

^b 1. Th. 5. 23.

3. That from the blessings on my body,
 I must ascend by degrees, to bee perswaded
 for my soule: that hee who is so prouident
 for the one, will bee much more prouident
 for the other^c.

^c Eccles. 11.
 30. 31.

4. I must acknowledge mine owne cor-
 ruption, that I am so carefull for Earthly
 things^d.

^d Matth. 6.

5. I see that I may vse Gods Creatures,
 in that he will haue me to pray for them^e.

^e 1. Cor. 10.
 26.

6. I must acknowledge the mercy of
 God to mee, in that hee peldeth so much to
 mine infirmitie, as to permit mee to aske
 these corporall things, befoze such as are
 spirituall, and of greatest good for the sal-
 uation of my soule^f.

^f Pro. 30. 8.

Euch. Which is the fourth petition, and
 the first of the 3. latter?

Give vs this
 day our dai-
 ly bread.

*Vide Sexti
 Senensis
 Biblioth. and
 M. Euch. his
 Theology.*

Phil. Give vs this day our daily bread.

Euch. Doe you not by bread, here vnder-
 stand Christ Iesus the foode of the soule?

Phil. Indeed many ancient Fathers, and
 some

some of our English Protestant Writers, haue so understood this petition: and I am bound to pray, that God will euer giue mee this Bread: Iohn 6. 34. But I am taught that this Bread is not meant here.

Euch. But man consisting of body and soule, must wee not pray, that both may bee fed with their daily bread?

Phil. We must, and doe in this prayer; but not in this petition. When I pray that Gods Kingdome may come, then I pray for the food of my soule: heere, when I pray for daily bread, I pray for necessities belonging to my body.

Euch. By what reasons are you taught the contrary?

Phil. 1. Because I pray for such things in the second petition going before.

2. Because temporall things being to be prayed for, they can haue no fitter place to be desired then in this.

3. Seeing this prayer is a rule of all our prayers, we must in some one petition craue things temporall of God, euen as Agur did, Prou. 30. 8. and Iacob, Gen. 28. 20.

4. Many ancient, and the most new Writers thinke so.

Euch. What then do you meane by Bread?

Phil. I meane properly that kinde of sustenance, which wee call, Bakers bread; but

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figuratiuely all things, which are, or may be for the good of my body, and this naturall life: as strength by nourishment, health by Physicke, warmth by apparell, sufficiency by labour, and the blessing of God in the vse of all these and such like: 2. Kings 6, 22. Iohn 13. 18.

Euch. Why doe you aske all these things vnder the name of bread?

Phil. 1. Because bread is absolutely necessary for mans life ^a.

^b Iohn 6. 13. 2. To teach vs frugality in vsing Gods creatures ^b.

^c Phil. 4. 11. 3. To make vs content with whatsoeuer God sendeth ^c.

^d Psal. 83. 5. 4. To make vs thankfull, if God giue more then bread ^d.

5. Because in ancient times, bread was mans most ordinary food, as appeareth, Gen. 18. 5. Psal. 104. 15. Marke 8. 4.

Euch. Why do you pray that God would giue bread?

Phil. To teach me that all riches, whether of inheritance, or by gift, pains, trades, office, seruice, wif, marriage, or any other meanes, are the gift of God, who onely giueth man power to get riches, Deut. 8. 18.

Euch. What vse make you of this, that riches are Gods gift?

Phil. These bles I ought to make:

1. To acknowledge that all that I haue, cometh from God, and not by my selfe, or any other ^c.

^c Pro. 10. 37.

2. That I must not be proud of them, because I haue receiued them ^f.

^f Rom. 11. 30

3. To admire Gods sauour, who hath made me rich, and others poore ^s.

^s 1. Chron. 29. 16.

4. To vse them to the glory of God, and the good both of my selfe, and others ^h.

^h 1. Tim. 6.

5. If I want such things, to aske them of God ⁱ.

17.

ⁱ Gen. 29. 22

6. To teach me to get my substance with a good conscience; that so I may see they come from God ^k.

^k 1. Sa. 11. 6.

7. That I despise not my poore brethren, who haue not such a largesse of Gods blessings as my selfe ^l.

^l Pro. 17. 5.

8. To bee content if God make mee poore ^m.

^m Job 1. 21.

Euch. But what neede haue rich men to make this prayer? It seemeth this is the poore mans *Pater noster*.

Phil. You told mee that there is a two-fold title to riches: the one, ciuill in the Courts of men; the other, religious in the high Court of God. Now rich men may haue a ciuill title without praying: but they must pray for a religious right to riches, and this is onely as they are the sonnes of God. Without this title, before God they

*are first
& last poss.*

are vsurpers, and cannot say that their riches are their owne, 1. Cor. 3. 2. Again, rich men are but stewards to dispose, not Lords to command: and though they haue bread, yet they may want the staffe of bread: though they haue food, yet may the vertue which is in food to nourish, bee taken from them: Luk. 1. 53. 12. 15. Deut. 8. 3. Isa. 3. 1. Leuit. 26. 26.

Euch. Why then, good rich men need not to pray thus, for they haue a religious title to riches.

Phil. It is true indeed; yet because it is one thing to haue riches, and another thing to haue a blessing vpon riches, they must pray, that as God hath giuen vnto them riches, so those riches may in vse bee blessed, both in themselves, and also to theirs, Eccles. 5. 12.

Euch. What then doe you pray for in this word, *Giue*?

Phil. 1. I pray that God would giue me
a Pro. 13. 27 a cinill title to my riches^a.

2 That he would giue me a religious title to them.
Gen. 26.

3. That hee would giue mee leaue to vse them.
Eccles. 5. 17.

4. That hee would giue mee and mine comfort by them.
Psal. 37. 25.

Euch. What else may I obserue out of this word, *Giue*?
Phil,

Phil. 1. Our owne wants: for if wee had as of our selues, we would not craue any thing of God.

2. Gods glory, that all hold vpon him and are his beggers, from the King to the Cottager, Hos. 2. 8. 2. Cor. 9. 10.

3. Our duty not onely to labour to haue bread, but to haue it as Gods gift.

4. That all our indeauours without Gods blessing are in vaine, Psal. 127. 4.

5. That when wee haue receiued, wee should say with Dauid, 1. Chron. 29. Whatsoeuer we haue receiued, we haue receiued it at thy hands, O Lord.

Euch. How doth God giue bread?

Phil. 1. By blessing the earth with increase, by seasonable weather, Hos. 2. 21.

2. By placing vs in some honest calling, Psal. 28. 2.

3. By giuing vs the staffe of bread, Leu. 26. that is, power to his creatures to nourish vs.

4. By making this bread not only whole some, but also holy vnto vs, that by it wee may better serue him.

Euch. Why doe you say, *Giue vs*, and not *Giue me*?

Phil. To teach me, 1. To pray especially for the prosperitie of the godly.

1. Cor. 10. 24.

2. Psal. 122. 6.

3. 1. Ioh. 4. 21

2. To wish as well to others as my selfe.

3. To

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3. To pittie and relieue with my gods,
e Luk. 10. 33 the poore estate of my brethren^c.

2. Cor. 8. 14 4. Not to repine at the estate of my brethren^d.
d Mat. 20. 11

5. Not to contemne such as are in poverty^e.
e Prou. 17. 5.

6. Not to appropriate that to my selfe which God hath giuen mee for the good of others: 1. Sam. 25. 11, Eccles. 11. 1.

Each. But what if God giue you notices? what remedies were prescribed you against the desire of them?

Phil. 1. That God, euen in famine, doth quicken and reuiue them which feare him^f.
f Psal. 33. 18.

2. Godliness is great gaine, if the mind of man be therewith contented^g.
g 1. Tim. 6. 6

3. We do looke for eternall life; therefore we should not care too much for this life^h.
h Rom. 8. 23

4. Wee are seruants in our Fathers house: therefore hee will bestow vpon vs things conuenientⁱ.
i Psal. 23. 1.

5. Many are set aloft, and after ward haue the greater downfall^k.
k Dan. 4. 30

6. Adam not contented with his owne estate, brought himselfe and his posteritie to destruction^l.
l Gen. 3. 17.

7. We brought nothing into this world: it is certaine we shall carry nothing out^m.
m 1. Ti. 6. 7.

This day. *Each.* What doe you meane by *This day*?

Phil. By *This day*, I meane the present moment

moment of time, in the which I doe, or shall live, and wherein especially I stand in need of things for this life, as besozetime I haue done.

Euch. Why doe you not pray that God would giue you bread for a weeke, or a moneth, or a yeere, but for a day?

Phil. 1. Because each day wee need both bread it selfe, and with it the blessing of God vpon the bread.

n Deut. 2. 3.

2. To teach mee to bee content with my present estate, and not to care too much for the time to come.

o Mat. 6. 33.

3. That each day I may see Gods singular prouidence.

Psal. 55. 23.

p Psal. 119. 2.

4. That I should thinke that each day should be my last day: Psal. 39. 5. 90. 12.

Euch. Because you pray onely for bread to day, tell mee, Is it not lawfull to pray to bee rich?

Phil. It is very incontinent, if not utterly vnlawfull, to pray to be rich: as you taught mee in your Sermon vpon this petition.

Euch. By what reason was this point proued?

Phil. 1. Because riches are snares to in- trap men.

2. Such a prayer argueth discontented- nesse.

a 1. Tim. 6. 9.

b Pl. 4. 11. 13

2. Cone-

2. Conetousnesse is a most grieuous

^e Heb. 13. 5. sinne ^c.

^a Tim. 6. 10.

4. Iacob and Agur in the Booke of the
Proverbes, prayed onely for soode and ray-
ment ^d.

5. In praying to bee rich, it seemeth we
^e Pl. 62. 8. 10 are not content to depend vpon God ^e.

6. It is a signe of exceeding pride, that by
^f 1. Tim. 6. 17. riches we would be aboue our brethren ^f.

Ench. What then must you do in this case?

Phil. I must pray neither for riches, nor
^g Pro. 31. 7. pouerty ^g, but goe on in my calling, with
^h 1. Cor. 7. 30. faithfull diligence ^h, and waiting for a bless-
ⁱ Pro. 10. 22. ing from the Lord ⁱ, be thankfull for what
^k Job 7. 21. soeuer he shall send ^k.

Ench. But because you must pray for this
dayes bread, may you not lay vp for the time
to come?

Phil. Yes, I may. 1. Ioseph did for seuen
^a Gen. 41. 48. yeres to come: ° The Apostles did, when
they heard of a famine by Agabus the Pro-
^p Act. 11. 28. phet: P and Christ did, in that he had a pur-
^q Ioh. 13. 29. bearer, q and commanded the broken meat
^r Ioh. 6. 11. to be kept ^r.

2. We are sent by Salomon to the Wisnure,
^s Prou. 6. 6. who prouideth in summer against winter ^s.

3. He that prouideth not for his Family,
^t 1. Tim. 5. 6. is worse then an Infidel ^t.

4. Wee haue precepts of frugalitie and
^u 1. Th. 6. 18. thriftinesse ^u.

5. We

5. We must get to doe good to others^r. x Prou. 3. 2.

6. God hath giuen man soe sight and prouidence^r. a Deut. 8. 11.

7. The good huswife is commended in the p^rouerbs, who by labour and industry inricheth her family^b. b Prou. 31. 13

Ench. Yet Christ saith, Lay not vp treasure vpon Earth^c. c Mat. 6. 19.

Phil. That is, you must not seeke it chiefly, and so as to neglect to lay vp treasure in Heauen.

Ench. What rules must you obserue in getting riches?

Phil. 1. That I get them by honest labour^d. d Gen. 3. 19. e Prou. 11. 28.

2. That I put no trust in my riches^e.

3. That I spare not, when I ought to spend them on others^f. f Eccl. 11. 2.

4. I must not be a niggard to mine owne state and person^g. g Eccl. 6. 3.

5. That they become not hurtfull vnto me^h. h Eccl. 7. 12.

6. That they may bee pledges to mee of Heauenly richesⁱ. i Gen. 28. 7. j 13. 14.

Ench. What is the vse of all this?

Phil. 1. It commendeth Christian care, and prouidence^k. k 1 Tim. 5. 8. l 11. 12. m 13. 14.

2. It warranteth the possession of riches^l.

3. It condemneth niggardly Parsimony^m. m Prou. 11. 24.

4. It

rephrased

4. It confuteth our swaggering **Whodigalls**; who, with the **Whodigall sonne**, so consume their inheritance, that at last they are
^{2 Luk. 25. 13} brought to a morsell of bread.

5. That each day I must depend on
^{1 Pet. 5. 7.} God.

Daily Bread *Euch.* What do you meane by *Daily bread*?
 Phil. I meane such bread as is fit to nourish the substance of my body, and that I may be fed with food convenient.

Euch. Why doe you pray for daily bread?
 Phil. Because my body is daily decaying, and so standeth in neede of daily repairing,
^{1 Ti. 5. 23} euen as the Lampe stands in need of Oyle.

2. Because no meate can be added to my substance, vlesse God daily giue a blessing vnto it: which I may eat and not bee satisfied, earne fluer, and put it into a bottomlesse bagge.

3. To put mee in minde that I must not
^{Deut. 6. 16.} tempt God, by neglecting of meanes, as they doe who labour not in an honest calling, and such as put an angelicall perfection in fasting, or bowing to the world's voluntary pouerty.

4. To condemne such as make an Idoll of meanes, and neuer craue a blessing from
^{all. b. 1. 16.} God vpon the meanes.

5. To distinguish it from that Heauenly food; which in the Kingdome of God we shall once

once to taste on, that we need not eſther often to craue it, or daily anew to receiue it.

6. Because without it, I may be hindred in the hallowing of Gods name, aduancing his Kingdome, and doing his will.

7. Because all Creatures by the instinct of nature doe thus pray, Psal. 104. 21.

Ench. But may the want of this daily bread hinder vs in Gods Seruice?

Phil. Why not? as well as it did Abraham, whom famine dꝛaue into Egypt: Gen. 12. 7. The Israelites, whom want of water caused to murmur against God, Exod. 16. And the Disciples, who forgetting to take bread with them, vnderstood not that warning which Christ gaue them, to beware of the leauen of the Scribes and Pharises.

Ench. How is bread said to bee our bread? Our daily Bread.
and how doe we pray for it?

Phil. It is said to be ours: 1. As we are in Christ.

2. As we get it by honest labour, & eat not the bread of violence, Prou. 14. 17. 20. 17.

3. As it is fit for our place and calling.

4. As we haue a proper title vnto it.

Ench. Why call you that ours, which is Gods gift?

Phil. 1. To magnifie Gods gracious bountie, who maketh that ours, which is not due vnto vs: 1. Tim. 6. 7. Iob 1. 21.

2. Be-

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2. Because GOD hath ordained it for our ble.

3. As Christ is ours for the good of our soules, 1. Cor. 1. 30. so Gods Creatures are ours for the good of our bodies.

4. It is ours, because wee get it by our honest laboz, Gen. 3. 19. Eccl. 11. 6. Hab. 2. 6.

5. As it is sanctified vnto vs by the Word and Prayer: 1. Tim. 4.

Euch. What vse make you of this?

Phil. 1. That I must labour to bee in Christ ^b.

b 1. Cor. 13. 5

2. That I may so get riches, that I may say they are mine ^c.

c Gen. 33. 11

3. That I may labour to maintaine my estate ^d.

d Gen. 30. 30

4. That communitie of goods is an Ambaptistickall fancy ^e.

e Ios. 13. 7.

5. That God would not haue all alike rich ^f.

f Prou. 22. 2.

6. That I must impart my goods to the poore ^g.

g Prou. 19. 17.

Euch. Doe you thinke that a man being ready to dye, needes to make this prayer: For I haue knowne some, euen at the place of Execution haue refused to say it?

Phil. It was their error, not knowing the meaning of this petition. Euen at the houre of death, we must pray thus.

1. In regard of our thankfulness to

God.

God, who hath fed vs all our life long.

2. In regard of our present state, that God doe not take from vs the comfort and strength of any of his creatures; so long as we live.

3. That God would continue this blessing to the suruiuing generation.

Ench. What wants doe you here bewaile?
Phil. 1. I bewaile mens great couetousnes.

1. Their discontentment.

3. Their idlenesse.

4. Their vnfaithfulnesse.

5. Their vnnmercifulnesse in getting and keeping of riches.

6. Mine owne & others vnthankfulnes, for portion which God hath allotted vnto vs.

Ench. What things doe you here pray for?

Phil. 1. I pray here for all meanes by which I and others may haue our daily bread; as seasonable weather for the fruits of the earth, sympathy of all creatures, that the heauens may heare the earth, the earth the coyne, and it vs: For godly Magistrates; for the maintenance of peace, and procuring of plenty: For valiant Souldiers to defend our Land: for painfull husbandman, and trades-men in all callings: for prudent husbandes, faithfull seruants, and that euen our beasts may be strong to labour.

2 Tim. 1. 4. 14

2. I pray for peace in al kingdomes, plenty

¶

tie

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tie in our borders, health in our bodies and that the staffe of bread be not taken from vs.

3 I pray for humilitie in acknowledging Gods good gifts, and blessings to me: contentednesse in our estates, diligence in our callings, faithfulness in our dealings, prouidence to get, frugalitie to lay by, liberalitie to giue out, magnificence in doing great workes, thankfulness for our goods, ioy at the good of others, and that God would giue vs all that which is fit for vs.

Ench. What do you heere pray against?

Phil. 1. I pray against vnseasonable wrath, disorder of creatures, vngedly lawes, cowardly souldiers, and vnfit people in their places and callings.

2 I pray against vniust wars, cleannes of teeth, and that the staffe of bread may not be taken from vs.

3 I pray against pride in abundance, discontent in want, negligence in mens callings, vnfaithfulness in dealing, improuidence in getting, parsimonie in hoarding, prodigalitie in spending, and vnmmercifalnes in not giuing to the poore.

4 In a word, I pray against all vnthankfulness for Gods creatures, our much abusing of such good gifts of God: yea against all such sickness as may hinder vs from getting our dayly bread.

Ench.

Ench. What do ye heere giue thanks for?

Phil. I thanke God heere for seasonable times, godly Gouernours, abundance of all things, and for all such things as befoze I prayed for. And by name, I thank God that he hath hitherto prouided so bountifullly for me & others, that we haue a sufficiencie for our present estate, and doe see his blessing in the getting, hauing, and vsing of all his creatures: And that in the sweate of our browes we doe eat that bread, which by reaso there- of cannot bee called the bread of idlenesse.

Ench. Which are the two last petitions?

Phil. *Forgiue vs our trespasses, as wee forgive them that trespassed against vs. And lead vs not into temptation: but deliuer vs from euill.* Forgiue vs,
&c.
Lead vs not
&c.

Ench. What doe ye learne out of this order, that after our prayer for dayly bread, wee say, *And forgiue vs our trespasses, and leade vs not into temptation, &c?*

Phil. I doe here learne these fixe lessons;
1 By hauing my daily bread, to lift vp my minde for spirituall blessings to God^a.

2 To seeke more earnestly for the pardon of my sinnes, then I doe (though alas I doe not) for my daily bread^b.

3 That seeing I make these two petitions for my soule, therefore my care must be double to doe good for my soule^c.

4 That it is nothing to haue my daily bread

^a Luk. 11. 13

^b Mat. 6. 32.

^c 1. Pet. 2. 10.

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bread, vntlesse God giue vnto me the pardon of my sinnes ^d.

d Will. 5. 2.

5. That if God giue me my daily bread, I had most need to pray for the forgiveness of my sins, because therein I am most subject to sinne against God ^e.

e 1. Sam. 1.
11. 12.

6. That if I want my daily bread, sin is the cause that I want it, and all blessings ^f.

f Psal. 107. 34
Lam. 3. 44.
Isa. 59. 3.

Ench. What is contained in these two last petitions?

Phil. In the former of them I pray for grace, and in the latter for perseverance in grace.

Ench. How many things are contained in the first petition, *Forgive vs our trespasses, &c.*

Forgive vs
our tres-
passes, &c.

Phil. Two things: 1. A prayer, in these words, *Forgive vs our trespasses.*

2. A condition: *as wee forgive them that trespass against vs.*

Ench. What is the summe of this petition?

Phil. That it would please God, for his Sons sake, to be good to me, and all his children, in the dashing out, and washing away all our sinnes, as wee are ready to forgive others ^g.

g Matth. 6.
24. 15.

Ench. Why doe you pray thus?

Phil. 1. To manifest Gods goodness, who tels me heere, that it is possible to obtaine forgiveness of sinnes.

2. To the end I might thinke of the nature

ture of sin, which hinders vs from all good things here, Leuit. 26. and of Gods Kingdome hereafter, Psal. 132. 3. Reuel. 21.

3. To meditate of Gods mercy to man: to man I say, he spared not the Angels that sinned. 2. Pet. 2. he will spare vs.

4. To assure me that though I by sinne forget to performe the obedience of a sonne, yet God still retaineth the compassion of a Father.

Ench. Vnto whom doe you pray for the forgiveness of sinnes.

Phil. Not vnto any Angell, Saint, creature, or man, but I pray onely to my Lord God h.

h Psal. 51. 1.

Ench. Why do you pray thus onely to him?

Phil. 1. Because he onely can forgive sins i.

i Mat. 9. 2.

2. Because I am commanded so to pray k.

k Hof. 14. 3.

3. Because against him onely I haue sinned l.

l Psal. 51. 4.

4. Because I must not give his honor to another m.

m Dan. 9. 5.

5. Because the Church bleth so to pray n.

n Psal. 34. 10.

6. Because I beloue onely on him o.

o Iohn 14. 1

Ench. What doth this teach you?

Phil. 1. That God alone is to be called vpon p.

p Psal. 35. 2.

2. That Christ is very God, because of himselfe he forgiveth sinnes q.

q Mat. 9. 2.

Euch. What vse can you make of this doctrine?

Phil. 1. That when I haue sinned, I must come to him for pardon.

2. That their doctrine is an erroneous doctrine, which call vpon Saints as well as vpon God: or dream of perfection in this life: Iob 9. 3. Pro. 24. 16. Rom. 7. 23.

3. That I must be thankfull to my gracious God, who wil pardon and forgive me all my sinnes.

4. That I must take heed of sin, because I must euer craue pardon for it.

5. I must labour to bee in the number of those (vs) who may sue for pardon.

Euch. What doe you meane by this word, Forgive?

Phil. That it would please God so to discharge, and couer all my sins, as that they may neuer be imputed vnto mee, either to make mee despaire in this life, or to bee punished in the life to come.

Euch. How are sins said to be discharged?

Phil. 1. When they are discharged by the person that committed them: so the Devils and the Damned discharge their debts by suffering.

2. When they are payed by another, and so are our sinnes discharged by Christ.

Euch. In what respect may this second

satisfaction be called forgiveness?

Phil. 1. In respect of vs, who neither do, nor can confer any thing to this satisfaction ^a.

^a Luk. 17. 10

2. In regard of Christ, who alone doth forgive them ^b, and wee no way are able to requite him ^c.

^b Mat. 9. 2.

^c Psa. 103. 2

3. In respect of God the Father, who in lone giveth his Sonne, and accepteth his obedience, as our satisfaction ^d.

^d Ioh. 3. 16.

Euch. What learne you by this?

Phil. 1. That as Benadad did to the King of Israel ^e, so must I humble my selfe to this King of Kings.

^e 1. King. 20. 31.

2. That I must humble my selfe to him, because he is ready to forgive my finnes ^f.

^f 1. Iohn 1. 7.

3 That there can be by man no satisfaction for my finnes: for Our merits, is Gods mercy, saith a Father.

^g Mat. 16. 15

Euch. What finnes must you confesse to God?

Phil. Both knowne and unknowne: knowne in particular ^h, unknowne in general ⁱ.

^h 2. Sam. 12.

ⁱ Psa. 19. 14.

Euch. Ought you not to confesse your finnes to man?

Phil. Though auricular confession bee a doctrine of devils, yet if finnes be so grievous unto my conscience, that I cannot bee perswaded of the pardon of them, neither can finde comfort by confession to God, I am

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bound to confesse finnes, troubling me, to
man, especially to my godly minister, or to
such a preacher of Gods word, as is able to
kA 2. 16, 30. comfort me in regard of his knowledge, and
fit to comfort me in regard of his secrecie.

Ench. How are you bound to confesse your
finnes?

Phil. Even as a guiltie prisoner must be
I Ios 7. 10. at the barre.

1 I must bring my selfe before Gods
m Luk. 15. Judgement seate.

2 I must put up an indictment against
n Luk. 15. 19. my selfe.

3 I must give sentence of condemnation
o Ion 2. 1. 12. against my selfe.

4 I must sue for pardon at the hands of
p Psal. 51. 1. my God.

Ench. How many things are required in
true confession?

Phil. Five. 1. It must be voluntary,
q 2. Sam. 12. without constraint.

2 Personall, without laying it upon o-
r Gen. 3. 12. thers.

3 Particular, without deniall of the fact.

4 Impartiall, by aggravating each cir-
f 1. Sam. 24. cumstance.

5 Heartie with all signes of sorrow.

Ench. Why are you bound to aske God
forgiuenesse?

Phil. 1. Because all men have sinned.

2 Because God heareth not sinners ^a.

^a Ioh. 9. 31.

3 Because sinners. seuer man from God ^b.

^b Psal. 59. 3.

4 If I conceale these sores, they are hardly cured ^a.

^a Psal. 32. 5.

5 The more I like sinne, the more with Iacks wise it will kill me ^b.

^b Iud. 4. 18.

6 Of all burdens there is none like to the burden of sinne ^c.

^c Mat. 11.

7 If I confesse, God is ready to forgive ^d.

^d I Jo. 1. 7.

8 Gods seruants haue done the like ^e.

^e 2. Sam. 12.

9 If I feele not sins forgiven in this life, it is to be feared, they will not be forgiven in the life to come ^f.

^f 2. Cor. 7. 10.

10 There is neither comfort nor content in any worldly thing whatsoever, vntlesse I can be assured of this forgiveness ^g.

^g Mat. 9. 3. 1

Ench. Why do you say, *Forgive vs.*

Psal. 103. 12.

Phil. Because I must pray, that God would not onely forgive mee, but that hee would also forgive all men in the world ^h.

Forgive vs.

^h Dan. 9. 19.

Ench. But you are bound to belecue the forgiveness of sinnes: will you pray for that which is had already.

Phil. I doe not, as mistrusting that God hath not forgiven them ⁱ, but that I may feele in my heart, that God hath forgiven them, and that I may apply that to my selfe which the Father hath purposed, his Sonne purchased, and the holy Ghost sealed, and that

ⁱ Rom. 3. 38

ⁱ Ps. 51. 10.

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that by faith, I may daily more and more be confirmed in the free pardon of all my sins.

Euch. Yet to pray thus for pardon, it seems to open a gap to sinne freely.

Phil. Say rather, if I haue grace, the more I pray that my sins may be pardoned, the more will I hate & detest sinne^k, and the more I am perswaded that God hath forgiven me, the more I will labor to liue godly, Rom. 12. 1. 1. Iohn 3. 3. Tit. 2. 11. Luk. 1. 74.

Euch. What vse do you make of this, *Forgiue vs?*

Phil. 1. That as I sue for mine owne pardon, so must I with the Saints sue for theirs^l.

2. That I must be sorry when men doe sinne^m.

3. That I may not vncharitably discouer mens sinnesⁿ.

4. That I must not cause any man to sinne^o.

5. That I must not delight in any sin^r.

6. That I must forgive my brethren^q.

Euch. May you then pray for all men, euen the wicked?

Phil. I may, because the Lord alone knoweth who are his^r: and in the indgement of charitie, I may pray for the conuersion, & confusion of the most wicked in the world.

Each. But to let passe such wicked ones as

^k Rom. 10. 1
^l Psal. 25. 3.
^m Psal. 119. 136.
ⁿ Gal. 6. 1. 2.
^o 1. Pet. 4. 8.
^p Pro. 7. 18.
^q Gen. 39. 8.
^r 1. Tim. 2. 19.

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God may call, may I pray for the Reprobate, whom he will neuer call? what comfort can I haue to pray for that which shall not bee obtain'd? and what good shall they reape by such a prayer?

Phil. Andred many wicked ones are to be prayed for, and it was the custome of the ancient Church, to intreate God to giue Infidels Faith, Idolaters Truth, Jewes Light, Heretikes Repentance, Schismatikes Humilitie, and to commend vnto him the cause of all mankind. But concerning Reprobates, albeit no man must pray to saue them whom God, in his secret counsell, knowes to bee Reprobate, that is to say, to change or abrogate his eternall decreë; yet concerning them, you taught mee to obserue foure conclusions.

Euch. Which are they? for surely this thing is of especiall consideration.

Phil. The first was this: We pray not God to saue those whom we beleecue he hath reprobated from all eternitie.

Euch. And why not those?

Phil. The reason is, because no man prayes so; that which God hath made no promise to grant, as there is no promise, that he will saue him, or those whom he hath relected from election, but the contrary, an expresse reuelation that hee will condemne them.

Euch.

Ench. Which is the second conclusion?

Phil. The second is this, It is unknowne to all men, who, in particular are Reprobates: there may I grant bee violent signs of reprobation, as want of the Word, Turkes, contempt of it in Iewes, rebellion with an high hand in carnall Christians, yet these are onely guessees, not ground. And, as many recover of diseases, who Physicians count deadly: so many of sin which themselves sometimes, and oftentimes doe thinke deadly.

Ench. Giue me now the third conclusion.

Phil. Thirdly, you said, that the commandment of God no where distinguisheth betweene Elect and Reprobate, but generally bindes to pray for all men.

Ench. Is there then no distinction to be made of them?

Phil. With man there is not in his prayer, with God there is, he onely made it, and wee must let him alone with his owne worke. Deut. 29. 29.

Ench. Why, then may we still pray for any man?

Phil. You said wee may, because it is morally possible that he may be saued.

Ench. What is that morall possibility?

Phil. Euen that which in our vnderstanding may bee so, by reason there are many things

things, which, for any thing wee know, may
fall out to effect it, albeit absolutely in Gods
knowledge it shall neuer be.

Euch. What morall possibilitie can a man
haue of a cast-away?

Phil. It consisteth in these five things.
First, in the generall promises of the Gos-
pell offered to all. Secondly, in the efficacy
of Gods grace when it comes. Thirdly,
in the possibilitie that it may come.
Fourthly, in the Commandement to pray
that it may come. Fifthly, in the examples of
sinners in desperate estate, to whom it hath
come.

Euch. Well, I see you will haue vs to
keepe a morall coniecture, that the most wic-
ked may repent and bee saued; which now is
the fourth conclusion?

Phil. It is this, though in the sense of the
first conclusion, wee doe not pray that all
men generally, including the Reprobate,
may be saued; nor can giue thankses for the
saluation of those whome God saues not;
yet for the temporall good of Reprobates and
all, whether spirituall, or concerning their
outward state, we may both pray and giue
thankses.

Euch. And why so?

Phil. The reason is, because God giues
such temporall things to the Reprobate, and
for

for the Churches good; to glorifie his name, magnifie his liberalitie, make them without excuse, and to benefit his children which being once belonging to the sanctification of Gods name in the wicked, we iustly pray for all that which may aduance them.

Euch. What if a man sin against the holy Ghost: may you pray for such a man?

Phil. Few, or none, haue now the Spirit of discerning, to know when a man sinneth against the holy Ghost, and therfore we must take heed how we censure it.

Euch. Yet giue mee some notes to know this sinne.

Phil. I will giue you these.

1. It is against that illumination which man hath by the holy Ghost, Heb. 6.

2. It is a sinne of malice against God, to deny him when a man needes not.

3. It is against the person of Christ, Heb. 10. 16.

4. It is in none but such as haue had great knowledge and feeling, Heb. 6. 6.

5. It is not a bare cogitation, but a malicious detestation of God.

6. It is not for a while, but continuall.

7. Not euery wicked man, yea, not euery such a wicked man, as knoweth the Gospel, doth commit this sinne.

8. The

8. The Elect cannot fall into it.

9. Christ can forgive this sinne, but hee will not, because such a sinner doth despise, and despaire of grace.

10. All sin, either of presumption, or malice, is a forerunner of this sinne, if such persons repent not.

Euch. Why are sinnes called debts?

Phil. Because by them we become bounden & indebted to God, either to discharge them, or to be imprisoned for them: Match. 18. 32. Luke 13. 4.

Euch. How many kindes of debt are there in sinne?

Phil. Thre. 1. A debt of obedience which wee owe to GOD, but haue not paid it through transgression.

1 Gen. 2. 17.
& 3. 6.

2. A debt of punishment, because we haue transgressed.

u Rom. 6. 23

3. A debt of purity, which wee owe by reason of our corruption after our transgression. And against all these debts, I must seeke that I may get my Quietus est, in this life, that I be not tormented in the life to come.

x Rom. 8. 13

y 1. Joh. 2. 2.

Euch. Why are sinnes called ours?

Phil. Because they properly proceed from our selues, and we are not by God compelled to sinne.

z James 1.
23. 14.

Euch. What vse make you of all this?

Phil.

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Phil. 1. That I must especially labour for
a Psal. 51. pardon of mine owne sinne ^a.

2. That I must not accuse God as the
b Isa. 63. 17. author of sinne ^b.

3. That because I daily must aske for-
giuenesse, therefore euen the best men doe
sinne daily, ^c Luke 5. 8. 1. Timoth. 1. 19.
c Pro. 24. 16. 1. Iohn 1. 9.
2. Chro. 6. 36

4. That as God is patient towards me,
so must I be patient towards my bre-
d 1. The. 5. 15 thren ^d.

5. I must haue a fellow feeling of the sin-
of others.

6. That I must no lesse pray for the par-
don of their sinnes than of mine owne.

7. That of my selfe I am not able to dis-
charge this debt, neither can say, Vane path-
ence with me, and I will pay thee all, Mar. 12.

Each. In whose name must you get this
pardon?

Phil. In the name of Christ, applied to
me, in the preaching of the Gospel, by a true
faith: for he is the propitiation for our sins,
and without him wee cannot appeare in the
e Act. 4. 13. sight of God ^e.

Each. Why must you looke for forgive-
ness from Christ?
f Heb. 9. 28.

Phil. 1. Because of my selfe I cannot ap-
pease Gods Wrath, Isay 33. 14. 2. Peter 24
Iude 6.

2. I am not able to satisfie his *Iustice*, for hee will not indge the sinner innocent: Exo.

34. 6. Psal. 5. 5.

3. He hath taken vpon him to be my suretie.

4. He alone hath purchased my pardon, being an innocent *man*, and eternall God:

Hebr. 2. 16. 7. 26. 2. Cor. 5. 19. Isay 53. 5. 6.

Dan. 9. 24. 26. Ier. 23. 6. Ioh. 1. 29. 1. Pet. 1. 18.

Psal. 51. 9. Zach. 13. 1. Tit. 3. 4. 5. Colos. 2. 1.

1. Tim. 2. 5. 1. Iohn 2. 1.

Euch. But hath Christ obtained for vs such a plenary remission, as that wee neede not looke for any other?

Phil. He hath: for, 1. There is no condemnation to them that are in Christ *Iesus*: Rom. 8. 1.

2. He hath blotted out the *hand-writing* against vs, & nailed it to his crosse: Col. 2. 14.

3. There is but one *Mediator* betwene God and man, the *Man Iesus Christ*:

1. Timoth. 2. 5.

4. He is the *Propitiation* for our finnes:

1. Iohn 2. 2.

Euch. May you not discharge veniall sins by your selfe?

Phil. No sinne is veniall, if we regard Gods infinite Justice: Mar. 5. 28. 1. Ioh. 3. 15.

Numb. 6. 23. Psal. 130. 5. All finnes are ve-

niat, if we respect Christs *Al-sufficient me-*

*ie par-
donable*

rit: Rom. 5. 18. Psal. 130. 7. 1. John 2. 1.

Euch. Doth not God remit the fault, yet retain the punishment for the fault?

Phil. In no case. First, hee will not pardon the debt, and yet keepe mee in prison for the debt.

2. The fault, and the punishment for the fault are *Relatives*, as the cause, and the effect; suppose the one, the other must be; take away the one, the other also is taken away. Gen. 2. 17.

3. Christ did not onely take vpon him the guilt of sinne; but also the punishment for sinne: 1. Pet. 2. 24.

4. It were against Gods iustice, to punish that which he hath pardoned.

5. What mercy were this to forgive sinne, and yet to punish the same sinne?

6. Euen in ciuill contracts: if the Obligation be cancelled, the debter is acquitted.

7. How shall hee be blessed that hath the pardon of his sinne, if he be punished after pardon of his sinne? Psal. 32. 1.

8. Being iustified by faith, I haue peace with God: I could not haue it, if I might be punished.

9. Who shall lay any thing to the charge of the elect? It is God that iustificieth, who shall condemne? saith Paul, Rom. 8. 33.

10. This were to make Christ an imperfect

perfect Saviour, which is against the word of God.

Euch. Was not *Davids* sin pardoned, and yet he punished after for it? 2. Sa. 12. 13. 14.

Phil. He was chastised by a Father, not punished by a Judge: for corrections to Gods children, cannot properly be called punishments: Psal. 103. 10. 1. Cor. 11. 32.

Euch. Why then was *Nebuchadnezzar* advised to redeeme his sinnes by repentance, and his iniquities by mercy to the poore? Dan. 4. 24.

Phil. You taught mee, that the Hebrew word translated by the Latine Translator, *Redeeme*, doth not signifie to buy out, but to breake off: and this will make nothing for satisfaction.

Euch. What vse can you make of this?

Phil. That all Popish commutation of eternall punishments, into temporall satisfactions, is unlawfull: as *Pilgrimages*, *Fastings*, *Whippings*, *Pater-nosters*, *Innocation of Saints*, *Almes*, *Bels*, *Purgatory*, *Pardons*, *Indules*, *Workes of Supererogation*, & such like: all which deuices are euerted by that one saying of Saint Iohn, *The blood of Iesus Christ his Sonne*, doth purge vs from all our sins, 1. Iohn 1. 7. this is proper to the elect, and is daily renewed to them in the Word and Sacraments.

En. What is the condition of this petition?

Phil. As wee forgive them that trespass against vs.

Euch. Is our forgiving of men a reason why God should forgive vs?

Phil. No, it is not. For, God for Christs sake both forgive vs: and if it were a cause then must the forgiveness of sinne proceed from our selves.

Euch. What then is it?

Phil. It is a *Signe*, assuring vs that God hath forgiven vs; & a *Comfort* cheering vs that God will forgive vs; a *Promise* binding vs to pardon our brethren; & a *Law* teaching vs, that if wee will have God to forgive vs, we also must forgive others.

¶ *Mat.* 6. 14.
25.

Euch. Why then is this condition added?

Phil. Not to teach God, how hee should forgive vs, but to teach vs:

1. That hee greatly delighteth in the worke of mercy.

2. That he may else say unto vs, Why dost thou aske forgiveness of thy Father, when as thou wouldest not forgive thy brother?

3. That as we looke for a plenary pardon at the hands of God: so wee should give the like unto all men, *Mat.* 6. 15. 7. 2.

4. That if we would have God forgive vs, so often as we offend him; we also should forgive

forgive our brother, so often as he offendeth
us: Luke 17. 4. *W*ee would give all the
world for the pardon of sin, wil we not par-
don our brother, that God may pardon us?

Euch. But because sin to man is here cal-
led debt, how becomes man thus a debtor to
man, and how is this sinne called a debt?

Phil. Not as it is a sinne against God,
and his righteous Law, but as it is a tres-
passe done to man, either to his body by kil-
ling, or hurting it; to his goods, by stealing
them; credit, by flandering of him; or to his
chastitie, by defiling his Neighbours bed.

Euch. Why is this sin called a debt to Man?

Phil. 1. Because we owe love, which g Rom. 13. 7.
is now broken.

2. Because we owe punishment for doing
wrong h. h Iudg. 1. 8.

3. Because we owe satisfaction for the
wrong done i. i Levit. 6. 4.

Euch. Is every debt to man to be remitted?

Phil. No, there is a debt of *Charitie*,
which we owe to our Neighbour, and this
debt we must ever owe: Rom. 13. 8.

Euch. How is man said to forgive man?

Phil. When hee doth pardon eyther the
wrong done k, or the punishment appointed k Gen. 50. 17.
for the wrong l, or the satisfaction which the l2. Sa. 19. 23
offender is bound to make m, or all of them m Luke 7. 4
as occasion is offered: Mat. 18. 32.

Ench. What things were obserued vpon this?

Phil. Thre.

a Acts 7.

1. That man may forgive man, and yet God will punish himⁿ.

o Iohn 8.

2. That though man will not forgive yet God will, if the offender repent^o.

p Ios. 7. 24.

3. That though God and man forgive the party offending is to be punished^r.

Ench. What good cometh by forgiving an offence?

Phil. By it: 1. I am like vnto God, *Pla* 103. 3. *Gen.* 50. 21.

2. I imitate good men, *2. Sam.* 19. 23. *Pla* the noblest Creatures, which are moze fit to wrath, then waspes and flies, & such bad animals. It is the propertie of a sicke, and not a sound man to be testy, and fretfull.

3. I haue much comfort by it, *1. Sa.* 25. 31.

4. I shal banish malice out of mine heart.

5. I may with assured comfort, sue vnto God for mine owne pardon, *Mat.* 18. 6. 14.

6. I shall cause mine enemy to loue me.

7. Then God will auenge my cause. *Prou.* 25. 21.

8. I shall be fitter for the Lords Supper. *Mat.* 5. 25. *Gen.* 4. 4.

Ench. May a man forgive him that hath offended him, and yet sue him at the Law?

Phil. Yes may not onely sue his aduer-

lary; but pursue him to death, and yet forgive him; so, vnlesse offenders be punished, Gods glory wil be hindred ^q, Justice decayed ^r, the Common-weale ruined ^s, and all men wronged ^t, and bad Judges punished ^u.

Ench. What rules must you obserue in going to Law?

Phil. 1. I must doe nothing with a reuenging minde ^x.

1. I must take heede that I offend not the Church ^y.

3. I must doe it for the maintenance of peace ^z.

4. I must labour by it to better mine adversary ^a.

5. I must not sue for each trifling matter ^b.

6. I must vse all other good meanes, and make law my last remedy ^c.

Ench. May the Magistrate punish a Malefactor, and yet be said to forgive him?

Phil. Hee may doe it: for hee is, 1. The Minister of God, to take vengeance of him that doth euill: Rom. 13.4.

2. The offence which he doth punish, is not against his person, but against the Common wealth.

Ench. But when the flesh will tell you, that you must bee reuenged, what cautions were given you to stay your anger?

q 1. Sa. 15.9;
Eccl. 8.11.
r Ho 6. 10.
Prou. 11. 14
s Prou. 29.4.
t Iude 17. 6.
u Ier. 32. 17.
Prou. 24. 14.
x Ro. 12. 19.
y 1. Cor. 6.
z 3.
a Acts 21. 22
b Iames 5. 19
c 1. Cor. 6.7
d Marth. 18.
e 29. 34.

dale

Phil. ~~You gave me these cautions~~

1. That I must consider that it is God doing^d.

d 2. Sam. 16.

10.

2. That I have also wronged God and man^e.

e Eccl. 7. 24.

f Mt. 17. 32.

g Gal. 5. 13.

14.

3. That Christ hath forgiven me more^f.

h 1. Cor. 8. 11

4. That forgiving is a dutie of love^g.

i Mat. 6. 15.

5. That I must not destroy him for whom Christ died^h.

k Ephes. 4.

31. 32.

6. If I doe not forgive, I incurre Gods wrathⁱ.

l Phil. 2. 3.

7. That by forgiving, I am like unto God^k.

m Col. 3. 13.

n Prou. 10.

o Mat. 17. 22

p 2. Cor. 13.

11.

q Mat. 5. 9.

r Exod. 2. 13.

8. That it is my dutie to doe nothing through contention^l.

s Col. 3. 13.

t Prou. 10.

u Mat. 17. 22

v 2. Cor. 13.

11.

w Mat. 5. 9.

x Exod. 2. 13.

9. As they *Euch.* But if I must forgive mine enemies, why did David & others pray against their

wee enemies

to God &

to Israel for

God sake

4. Sometimes

they pray

for them

Pla. 54. 7. Num. 16. 13. 2. Tim. 4. 14.

Phil. They did so not in malice, or desire of revenge: but, 1. Upon a zeale to Gods glory.

2. By the spirit of revelation, knowing that such men were in truth cast-awayes and bitter enemies to the truth of God.

Euch. What use doe you make of this?

Phil. 1. That I am bound to forgive all persons^m, all sinnesⁿ, and at all times^o, when man offends me: and that fully.

2. That I must live in peace^p, and labour to make peace^q; and shew all tokens

of some to mine adversary, that hee may assure himselfe that I haue forgiven him, not by halfe, but altogether.

3. That if I forgive not, I curse my selfe. 1 Mar. 6. 13.

4. That they hurt themselves, who leave out this condition in the Lords Prayer, because they will not forgive. 1 Mar. 17. 32.

5. That it is a signe of grace to forgive.

6. That no man living in malice, can say the Lords Prayer as he ought to doe. 1 Mar. 5. 24.

7. That it is difficult to beleue the forgiveness of sinnes, because this petition hath a condition to perswade us, annexed unto it. u Mar. 9. 24.

8. That if they be commended who forgive their enemies, what shall become of them who persecute; and persecute the Saints of God, by whom they receive much good? Prou. 11. 11.

Euch. What doe you here bewaile?

Phil. 1. The corruption of my nature prone to sinne.

2. The burden of my sinne, which I my selfe can never beare.

3. That I feele not the want of Christ, who onely can forgive sinne.

4. That I am not so ready to forgive men, as God is ready to forgive me.

Euch. What things doe you here pray for?

Phil.

Phil. For three things.

1. For Humiliation.
2. For Justification.
3. For Reconciliation, and love to men.

Euch. In Humiliation what do you pray for?

Phil. 1. That I may see my sinnes.

2. That I may feele them.

3. That I may bewaile them.

4. That I may most earnestly crave pardon for them, seeing the burden of sinne is a most heauy burden.

Euch. How doe you pray for Iustification?

Phil. That Christs righteousnesse may be made mine, and my sinnes may bee laid vpon Christ, for his mercies sake.

Euch. How do you pray for reconciliation?

Phil. That God would giue me a heart to be reconciled to men, so as I may pardon them, and they me.

Euch. What things doe you pray against?

Phil. I pray against blindnesse of minde, hardnes of heart, continuance in sinne, and the least opinion of mine owne righteousnesse, that I should lightly regard Christ. And lastly, against all hatred, by which I am kept from louing my brother.

Euch. What doe you giue thanks for?

Phil. I thanke God that hee hath giuen mee a sight and sense of sin, and perswaded mee of the pardon and forgiveness of them
in

in his Son; that howsoever I sustaine many wrongs at the hands of men, yet I can be contented to forgive them, as God for Christs sake hath forgiven me.

Ench. Which is the sixth petition?

Phil. And lead vs not into temptation; but, &c. The sixth Petition.

Ench. Why is it placed after the fourth petition, *Give vs, &c.*

Phil. To teach me that if God give me, daily bread, I am subject to be tempted with pride^a, and therefore must pray against it: and if he deny mee daily bread, I am subject to be tempted with despaire^b, and so must pray against it.

a Phil. 30. 6.
Lead vs not
into temptation.
b Psal. 33. 1, 2

Ench. Why is it set after, *Forgive vs our debts?*

Phil. That by this I may learne:

1. That forgiveness of sinnes and temptations are inseparable companions^c, and that such as are not acquainted with temptations, are as yet in the power of that strong man, who harpeth the house of a secure soule^d.

c Luke 22.
11. 12.
2. Cor. 7. 5.

d Luk. 11. 21

2. That as the former petition answereth to the first part of the covenant of grace, consisting in the remission of sinnes: so this is answerable to the second part, which consisteth in the writings of Gods Law in our hearts, so as wee shall not finally be overcome in temptation.

Ench.

Ench. Why is it coupled to the former petition by this word *and*?

Phil. 1. To teach vs, that as wee have prayed for pardon of sinnes past, so we must labour to prevent sinnes to come, Psal. 66. 18. Prou. 28. 13. 1. Pet. 4. 3. It is a comfort to heare this voyce, Thy sinnes are forgiven thee: Matth. 9. 3. but withall wee must remember that Iohn 5. 14. Sinne no more, &c.

2. To admonish me, that I be not secure when I feele the forgiveness of sinnes, for then am I in most danger to be assaulted by Satan, and overcome by my weak flesh, Mar. 12. 43. 26. 40.

Ench. Why are the godly led into temptation?

Phil. 1. To keepe them vnder, that they *e 1. Cor. 12. 7* be not proud of Gods grace ^e.

2. To winnow the chaffe of sinne from *Luk. 12. 31* Gods corne ^f.

3. That Gods power may appeare in *2. Cor. 12. 9* mans weakenesse ^e.

4. That his mercy may be seene in keeping *Luk. 12. 32* them from a sinall fall ^h.

5. That they may be like Christ their *Rom. 8. 17* head ⁱ.

6. That they may acknowledge, that all *1. Cor. 3. 5* strength is from God ^k.

7. That by this they may know themselves for Gods children, who alone are so tempted,

tempted, that they recover in temptation 1. 1 Pet. 3. 14.

Ench. What else doe you learne, that after prayer for pardon of sinnes, you desire not to be led into temptation?

Phil. I am taught, that if I haue sinned and obtained pardon, I must take heede of a relapse into an old sinne, or any practice of new.

2. That who so hath this gracious pardon, hee can and shall resist sinne in the end; though with Dauid and Peter, hee be soyled in the beginning.

1 Tit. 2. 11.
Cant. 3. 3.
James 4. 7.
1 Cor. 10. 3.

3. That forgiveness of sinnes and grace are inseparable companions, and can bee no more seuered, then light from the sunne, or heate from fire.

1 Mat. 7. 25
16. 18.
1 Sam. 13. 19

Ench. Were you taught nothing else out of this order?

Phil. Yes, you taught mee foure other instructions: all which (as you said) did arise out of this, & immediately vpon the craving pardon for sinnes, we doe in the next place desire not to be led into temptation.

Ench. Which are they?

Phil. 1. That he that hath grace, can (in some sort) resist temptation, though hee bee soyled sometime with the same.

1 Pet. 1. 10.

2. That forgiveness of sinnes, and perseverance in grace, are inseparably united together.

1 Rom. 8. 2.

3. That

3. That whosoever wanteth grace, can-
 r Rom. 8. 3. not at any time resist temptation^r, though
 e Mat. 6. 30. he refraine from some sinnes, to which he is
 e Gal. 5. 17. indisposed^r; for resistance is the combate be-
 tweene the flesh and the spirit^r.

4. That he that wanteth grace, if he be
 once seyled in temptation, cannot at all re-
 a 1. Sa. 16. 14. couer himselfe^a; for though the righteous
 fall and rise againe, yet the wicked (saith
 b Pro. 24. 16 Salomon) shall fall into mischief^b.

Euch. But if we be perswaded of the pa-
 don of our sinnes, why need we to pray, *Lead*
vs not into temptation?

Phil. Sir, you taught mee that it is need-
 full, for these reasons:

1. Because by nature man is prone to be
 c Gen. 3. 1. tempted^c.

2. Because many are the allurements to
 d 1. Ioh. 2. 16 tempt vs^d.

3. Because sin is a deceitfull tempter^e.

4. Because Satan is a subtile, cruell,
 f 1. Pet. 5. 8. and diligent tempter^f.

5. Because it is only in the power of God,
 1. Chro. 21. 1 to giue man power to resist temptations^g.

Euch. What is the summe of this petition?

Phil. That I may bee deliuered from those
 maine enemies of Gods grace, whercof the
 one is temptation, the other is euill.

Euch. Doe you make these words two pe-
 titions, or one?

Phil.

Phil. 1. Such as doe make seven petitions, doe diuide this petition into two: but you diuided it as the most doe into a petition, *Lead vs not, &c.* And an explanation, *But deliuer vs, &c.* In the former whereof, we pray against euils to come; in the latter against euils present.

Euch. May you not change these words, *Lead vs not, into, Suffer vs not, or Let vs not be led into temptation?*

Phil. No, I may not; for, as God is said to harden mans heart, and not to suffer it to be hardned, to blind mans eyes, and not to suffer them to bee blinded; so is hee said to lead man into temptation, and not to suffer him to be led.

Euch. Shew this by some places of Scripture?

Phil. Exod. 7. 3. God hardned Pharaohs heart.

2. Sam. 24. 1. God moued Dauid to number the people.

Esay 19. 14. God mingled among them the spirit of error.

Rom. 1. 16. God gaue them vp to vile affections.

2. Thessal. 2. 11. God sent among them strong delusions.

In these and such like places, hee is not said to suffer to be hardned, moued, mingled, given,

given, sent; but that hee did harden, moun-
mingle, gine bp, and send.

Euch. Tell me now what temptation is?

Phil. It is an enticement or tryall of the
minde, or heart to commit, or to see who
ther men will or not commit sinne, either by
corruption of nature, enticements of the
world, the policies of Satan, the forgetful-
nesse of Gods mercies, present afflictions,
or the iust desertion of the Lord God.

Euch. How is temptation taken in the
Scriptures?

Phil. It signifieth these things:

1. Affliction, by which man is tempted
to know what is in him ^a.

2. Satans tryall which hee makes of
God ^b.

3. Mans tryall which he makes of God ^c.

4. Satans tryall, which hee makes of
man ^d.

5. Mans tryall which hee makes of
man ^e.

6. Gods tryall which hee makes of
man ^f.

Euch. How is man said to tempt God?

Phil. When hee beleeues not his word,
seekes after new miracles, trusteth in out-
ward meanes, prescribeth God a time and
manner of deliuerance, is impatient at his
corrections, murmureth at the prosperity of
the

^a James 1.2.

^b Mat. 4. 7.

^c Psal. 95. 9.

^d Mat. 4. 4.

^e 1. Cor. 7. 5.

^f 1. Thes. 3. 5.

^f 1. Kin. 22. 11

Mat. 22. 18.

Gen. 30. 1.

wicked, casteth himselfe into needlesse dangers, or burdeneth the faithfull with needlesse traditions : Psal. 78. 19. 20. 21. Iudith 8. 11. Mal. 3. 10. 14. Matth. 4. 6. Acts 19. 10.

Euch. In regard of God and Sathan, how many kindes of temptations are there?

Phil. Two : the one of probation, and so God tempteth vs : the other of seduction, and so Sathan tempteth vs, Deut. 8. 2. Mat. 4. 2. 2. Cor. 11. 14.

Euch. What meanes doth Sathan vse to tempt man?

Phil. He vseth, or rather abuseth :

1. The corruption of nature ^{s.} g Iam. 1. 14.
 2. The enticement of the world ^{h.} h 1. Ioh. 2. 16
 3. The hope of Gods mercies ^{i.} i Deut. 32. 19
 4. The neglecting of Gods iudgements ^{k.} k Ilsa. 26. 11.
 5. Examples of the wicked ^{l.} l Psal. 73. 23.
 6. Want in aduersity ^{m.} : by all which m Mar. 4. 3.
- hee will subdue vs in temptation, vnlesse God in his mercy giue vs power to resist.

Euch. Now tell mee how God doth lead man into temptation?

Phil. He doth this : 1. By ceasing to support, not the nature of man, but his grace in man ^{n.}

2. By deliuering him to his owne lusts, when the first grace is not sufficient to help him ^{o.}

ⁿ Psal. 119.
3. 51. 1.

^o Rom. 1. 24
p Psal. 107.

3. By giuing him into the power of the
 than, so as hee may tempt him to commi
 p 2. Sam. 24. grievous sinnes.

4. By blind-folding him, and hardning
 him in such sort, as that hee shall make
 q 2. Sam. 12. conscience of sinne.

Euch. Is God then the author of sinne?
 Phil. God forbid; For thou art a C
 that hatest iniquitie, saith the Prophet Da
 r Psal. 5. uid, and God tempteth no man, to
 f Iam. 1. 13 vnto sinne, saith the Apostle James.

Euch. But how is God freed from being the
 author of sin, seeing he is an Actor in sinning?

Phil. Wel euery way, if we can learne
 distinguish betwene the action it selfe & the
 atarie, or disorder that is in the action.

Euch. Is God the author of euery action?

Phil. Yes verily, for, In him we liue, we
 r Acts 17. mooue, and haue our being.

Euch. And can he worke in a sinful action
 and not be the authour of sin in that action?

Phil. Doubtlesse hee may: for the doing
 u 2. Sam. 24. 1 of a thing, it proceedeth from the Creator,
 the euill doing it commeth from the crea
 x Ier. 13. 23 ture.

Euch. Can you shew this by some com
 parisons?

Phil. I remember you taught mee this
 by these which follow. The Sunne-beams
 light vpon a carion: that it smelleth, the
 Sunne

Sunne is the cause: that it smelleth ill, it selfe is the cause. A man spurreth forward a lame horse; that the horse goeth on, the Rider is the cause; that he limpeth on, himselfe is the cause. A Musician playeth vpon an vntuned or broken instrument; that it soundeth, the Musician is the cause; that it soundeth ill, it selfe is the cause; and the like may be said of many other things.

Euch. But why doth God tempt some, and they recover in temptation; and doth also tempt others, and leaues them in temptation?

Phil. Doe you, a man, aske this of mee, who am but a man: let vs both learne the answer of the Apostle Paul: O man, who art thou that disputest with God? He finds such euill, and leaues them so, hee is bounden to none to giue him grace, his iudgements are vnsearchable, his waies past finding out, and wee are all as clay in the hands of the Potter, hee may make vs of what fashion he will. The Sunne both harden the Clay, and softens the Telar, and no man must aske a reason thereof.

Euch. How may God bee said to tempt man?

Phil. 1. By afflictions, as hee did the Israelites.

2. By commandement, as hee did Abraham.

Rom. 9. 18.

Rom. 11. 33.

1. Cor. 13. 9.

1. Deut. 9. 1.

Iudg. 1. 32.

1. Gen. 22. 12.

e 1 Sam. 12.

a Gen. 3.

3. By prosperitie, as he did David r.

4. By offering obiects, as hee did Euah, and as Pastors vse to try the fidelitie of seruants, by laying money in some corner, to try them.

Euch. That this may bee knowne the better, shew mee how you were taught, the each man is said to harden himselfe, Sathan is said to harden man, and God is said to harden man?*Phil.* Man hardens himselfe, when he refuseth grace x.*Sathan* hardens man to presume d grace y.

God hardens man when hee gines no grace, though hee offer vnto him all the meanes of grace z.

x Deut. 1 30
Acts 28. 16*Euch.* Are not mercies and iudgements able to bring man to God, without the especiall grace of God?*Phil.* No, they are not; but as the highway, the more it is trodden vpon, the harder it is, till the raine moysten it; and the ~~Sun~~ by, the more it is beaten vpon, the harder it is, till the fire soften it: so the heart of man, the more it is trodden and beaten vpon by mercies and iudgements, the worse it is, til God by the dew of his grace moysten it, and the fire of his spirit soften it b.29
a Isa. 16. 30
Exod. 10. 27
b Ezech. 11. 29.
Isa. 44. 3.
Mat. 3. 11.*Euch.* Shew mee some other reasons then

you

you did before, why doth God thus tempt and harden man?

Phil. He doth it to these ends:

1. To humble them, that they may see themselves^c.

^c Eccl. 3. 10.

2. To chastise them for former sinnes^d.

^d 1. Kin. 11. 9

3. That his grace in them may appeare, as Gold in the fire^e.

^e 1. Pet. 1. 7.

4. That they may see their owne weaknesse and impatiences^f.

^f Luke 22.

5. That they may take more heed heereafter^g.

61. 62.

^g Psa. 119. 67

6. That more earnestly they may pray to God for assistance^h.

^h 2. Cor. 12. 8

Ench. What uses can you make of this Doctrine of temptation?

Phil. I learne first the incomprehensible puritie of God, who can worke in sinne, without sinningⁱ.

ⁱ Psa. 145. 17

2. That Satan can goe no further in tempting, then God will giue him leaue^k.

^k Luk. 22. 31

3. That I must not pray absolutely against temptations, but that I be not overcome in temptation^l.

^l Mat. 26. 39

4. That by nature we are all Satans bondmen^m, till such time as God free us from temptationⁿ.

8. 31.

^m Rom. 7. 14

ⁿ 1. Cor. 10. 13.

Ench. Seeing God tempteth many wayes, tell mee how hee tempteth by prosperity and riches?

Phil. By this he tries man :

1. Whether hee will consider how he
comes by them.

• Ecclef. 6.2
Ezech. 28.4

2. To whom the continuance of them is promised P.

pPfal. 112.3.

3. To what end they are given unto
q Luke 16 9 him 9.

q Luke 16 9

4. Whether hee will thinke of the mul-
titude of high places.

r Dan. 4. 30
1. Tim. 6. 17

1. Tim. 6. 17 5. Whether he will meditate of the feare
full downe-falles of such, as haue not bin
1. Hebr. 7. 12 Prosperitie well.

f Hest. 7.17
Luke 12. 20

And 6. that it is a part of great felicity
 not to be overcome of felicity.

21. Tim. 6.
Prou. 10. 21
Ann. Dom.
1605.
Novem. 5.

Ench. How doth God try vs by that late
deliuerance, from that vnnaturall conspiracy
against our King and Countrey by Gun-
powder?

u Pfal. 18.4
x Verse 49.

▪ Psal. 18.43 Phi. 1. Whether we wil acknowledge.

2. **Whether we will be thankful for it!**

3. Whether we will keepe a memorial
y^e Heft. 9. 27. of it y.

y Heft. 9. 17

4. Whether we will pray more earnestly
 for our King, and Countries preservation

2 Pfal. 30.

5. Whether we will desire the conversion, or confusion of those our enemies^a.

a Pfal. 58.6
7.8 9.10.

6. Whether we will be more obedient to
God, than before, lest a worse thing happen
to John 5. 14 to vs^b.

John 5. 1.

7. Whether we wil detect that cruell Co

colique

colique Religion, which eateth her god, and killeth her Gouvernours, and thirsteth after blond, especially the blond of Princes c. c Reu. 17. 6.

8. Whether wee will loue and embrace moze earnestly our Christian Religion, which teacheth obedience, and practiseth it, euen to such Gouvernours as are bad^d, though their Catholike Apology slander vs with the contrary.

Euch. How doth God tempt men by aduersitie?

Phil. Whether we will thinke, 1. That godly men haue bene so tempted c.

2. That it is Gods furnace to try our faith^f.

3. That it is Gods medicine to purge our sinnes.

4. That wee must not declame against God^h.

5. That wee must moze meditate of Heauenⁱ.

6. That if wee seele not the Sunne-rising of Gods grace, we must not thinke that it is set for euer^k.

7. That wee must indure all kindes of temptations, whether of body by sickness, or soule by sorrow, or our person by imprisonment, or state by pouertie, or name, by contempt, &c^l.

Euch. But to come to mans temptations:

d Prou. 24. 2
Ier. 27. 9.
Rom. 13. 1. 2
1. Pe. 2. 13. 14
Eccles. 10. 20
D. Bilson,
and D. Mar-
tons bookes
of obedience.
c Iam. 5. 11.

f Psa. 156. 10.
Dan 3. 25.

g Iohn 15. 2.

h Psa. 38. 13
Iob 3. 2.

i 1. Cor. 4.
17. 5. 16.

k Psa. 31. 14
77. 7. 8. 9.

l Iames 1. 2.

What if man tempt you to Popish Religion, how must you resist this temptation?

Phil. By considering, that that Religion can bee no good Religion, 1. Where the Scriptures are not knownes^m.

m Mat. 23.

29.

Iohn 5. 39.

Psal. 1. 1.

119. 9. 10. 4.

n Exod. 32. 8.

Deut. 27. 15

o 1. Cor. 11.

24.

p Isa. 63. 18

Mat. 15. 24.

q Prou. 19. 3

Iohn 17. 3.

r Mat. 25. 46

s Heb. 13. 8.

t 1. Sa. 26. 6

2. Sam. 1. 14.

15.

u Heb. 13. 4

x Luk. 24. 12

y 2. Ti. 13. 16

z Acts 15. 6.

a 1. Cor 5. 4.

b Prou. 8. 15

Dan. 4. 34.

c Isa. 44. 22.

Psal. 32. 1.

Matth. 9. 3.

d Luk. 12. 14

e 1am. 4. 12

2. Where Images are worshipped^a.

3. Where a peece of bread is adored^a.

4. Where Saints are inuocated^p.

5. Where ignorance is commended^q.

6. Where Purgatory is maintained^r.

7. Where Christs merit is mangled^s.

8. Where Subjects are so freed from allegiance to their Soueraigne, that if he be not a Romanist, it shall bee as meritorious to kill that King, as to eat their god^t.

9. Where such soueraigne power is given to one man (the Pope) as that he may determine^u the true sense of all Scripture, define all causes of faith^v, call Councils, excommunicate any person^a, depose any King^b, forgive sinnes properly^c, decide all causes brought to Rome by appeale^d, and make such Lawes as shall bind the conscience^e, all which is given to the Bishop of Rome: but is derogatory to the Kingly, Prophetically, & Priestly Offices of Christ.

Euch. What if you be tempted to forsake the Church, because of some abuses supposed in the Church? how must you resist that temptation?

Phil.

Phil. By considering, that a child is not to be forsaken because it is sicke, nor a body neglected, because it is diseased: and that Christ and his Apostles did not depart from the Churches, though there were amongst them many abuses, and the most of them greater then bee amongst vs, who haue the Word purely preached, and the Sacraments rightly administred.

As in the Church of Coriath. 14. seuerall errors: as appeareth in the first Epistle.

That you may neuer depart from vs to them of the Schismaticall separation, consider:

1. That before Browne, they can bring no one learned man that euer did write of, or defend their opinion.

2. They can shew none before that time, that euer did suffer for that opinion.

3. They of that separation will not liue in any reformed Church in the World.

4. All reformed Churches condemne them as Schismatickes.

5. They are very troublesome to the Christian Magistrate wheresoeuer they liue.

6. Obserue how for matters of smal moment, they excommunicate one another; the father deliuering the sonne, and the sonne the father, ouer vnto Satan.

7. Note the varietie of strange opinions amongst them, and you shall hardly finde one of their Ministers agree with another, but

but each of them are **Boachers** of strange Doctrine.

8. If you obserue but the spirit of these men, you shall truly see it is not an humble, but a rayling spirit.

9. Many of them stand more vpon their outward discipline, then that they may be a discipline to themselves.

10. Suspect your owne iudgement, suspend your sentence, seeke peace, bee not credulous, looke as well vpon good things, as those euils that are amongst vs, and I hope you will neuer depart from vs.

Euch. To come againe vnto Sathans temptations, what must you do to resist them?

Phil. I must labour, 1. Not to be ignorant of his enterprises.

g Mat. 26. 41 2. To watch ouer my selfe continually.

h Ephe. 6. 16 3. To resist him by the shield of faith^b.

i Ephe. 6. 17 4. To subdue him by the sword of the Spiritⁱ.

k 1. Pet. 3. 8. 5. To be perswaded that hee will neuer cease^k.

l Reu. 2. 5. 6. To thinke of my danger if I fall^l.

m 2. Sa. 12. 14 7. To consider how I may hurt others if I fall^m.

n Luk. 22. 61 8. That by falling I may deny my Godⁿ.

o Reu. 2. 7. 9. That I shall bee rewarded if I continue^o.

p 1. 17. & cha. 3. 5. 11. 31. 10. That by prayer I shal haue power to resist him^p.

q Ephe. 6. 19 *Euch.*

Euch. These rules indeed are general: but what if he tempt you to the sinne of couetousnesse, what remedies must you vse?

Phil. I must meditate: 1. That God hath taken vpon him to bee my carefull protector^c.

^c Psal. 23. 1.

2. That this sinne is the root of all euil^d.

^d 1. Ti. 6. 10

3. That euery couetous man is an Idolater^e.

^e Col. 3. 5.

4. That my life stands not in abundance^f.

^f Luk. 12. 16

5. That Christ & his disciples were poore^g.

^g Matt. 8. 30

6. That I shall carry nothing with me^h.

^h 1. Cor. 1. 21.

7. That I must give an account of my gettingⁱ.

ⁱ Tim. 6. 7.

8. That it will hinder me in the seruice of God^j.

^j Luke 16. 2.

9. That rich men come hardly to heauen^k.

^k Luke 14. 13

10. That by riches I am most subiect to be spoiled^l.

^l 1. Cor. 13. 24

11. That they make a man vnwilling to dye^m.

^m 1. Cor. 13. 24

12. That they may be taken away from meeⁿ.

ⁿ 1. Cor. 13. 24

13. That many woes are denounced against rich men^o.

^o 1. Cor. 13. 24

Euch. What remedies haue you against the temptation of pride?

Phil. I must meditate: 1. That I must not be pꝑond because I haue all things of gift^a.

^a 1. Cor. 4. 7.

2. That

b 1. Pet. 5. 5.

2. That God resisteth the proud^b.3. That it hindereth a greater largesse of grace^c.

c Luk. 18. 24

d Gen. 18. 27

4. That I am but dust and ashes^d.

5. That pride cast Sathan out of Hea-

e 2. Pet. 2. 4

uen^e.6. That if it be in apparell, I haue more occasion to be humbled for my shamefull nakednesse^f.

f Gen. 2. 25.

33.

7. That Christ left mee an example of

g Mat. 11. 29.

humilitie^g.

8. That by this I make others to con-

h Hester 3. 3

temne me^h.

9. That it argues a sonne of the De-

i Humiliter

signum elec-

torum, super-

bia reproba-

rum, Hieron.

k Praestat

aranea tactu,

Ec.

l Pron. 13. 10

uillⁱ.10. That others, yea many vnreasona-
ble creatures, haue more excellent gifts
then my selfe^k.11. That pride is the causer of conten-
tions^l.12. That proud men are farre from re-
formation: Seest thou (saith Salomon) a man
wise in his owne eyes, there is more hope of
a foole then of him^m: And a proud heart is a
Palace for the Deuill.

m Pro. 26. 12

Euch. What remedies haue you against
the temptations of Adultery?Phil. I must meditate here, 1. That
Gods sees meⁿ.

a Prou. 5. 31

b Gen. 20. 3

2. That God can punish me^o.

3. That

3. That he will punish me ^p.
 4. That I am a member of Christ ^q.
 5. That Adulterers shall not inherite Heauen ^r.
 6. That such people seldome repent ^s.
 7. That such a thing should not bee done in Israel ^t.
 8. That it made Salomon to commit Idolatry ^u.
 9. That for the whozish woman, a man is brought to a morsell of bread ^v.
 10. That I doe not as I would bee done to ^w.
 11. That I wrong the Church and common-wealth, by obtruding to both a barbarous generation ^x.
 12. That as by this I indanger my soule, so must I needes decay my body, and when I am dead, leaue a blot behind mee, which neuer can be wiped out ^y.
- Euch.* What remedies haue you against the temptation of gluttony and drunkennesse?
- Phil. Here I must meditate, 1. That Salomon commands me, at great tables to put my knife to my thyoate ^z.
2. That by these, I make mortar of my bodie, by too much drinke, and my stomacke but a strainer, by too much meate ^a.
 3. That I abuse that which might doe good to the poore ^b.

p 2. Sam. 12

11. 12.

q 1. Cor. 6.

35.

r 1. Cor. 6. 9

(Pr. 7. 26. 27

*Deut. 33. 17

18.

t 1. Kin. 11. 4

u Prou. 6. 26

v Prou. 6. 26

w Matt. 7. 12

x Pr. 6. 31. 33

y For neither

can know

their true

children.

z Pr. 6. 31. 33

a Luk. 21. 34

b Mar. 14. 4 5

4. That I abuse the good creatures of
 r Ephes. 5. 18 God.

5. That all ciuill nations haue detested
 f Heb. 1. 10 these sinnes.

6. That by them I am unfit for Gods
 e 1. Cor. 10. 7 seruice.

7. That I bring vpon my body diseases.

8. That I am unfit to keepe any secret.
 x Secreta re-
 cludit.
 for drunken porters keepe open gates, and
 when the wine is in, the wit is out.

9. That I am a scoone to the sober.

10. That these sinnes are the maine in-
 y Gen. 9. 11. struments of other sinnes.

11. That I must fall into the Physicians
 a Eccl. 38. 15 hands.

12. That I may in them commit some
 such sinne, as may cause me to fall into the
 b Gen. 19. 33 censure of God, and Gouernours: and
 since Christ tasted gall and vineger for me,
 why should not I abstaine from carfeting, &
 drunkennes for him: He y desireth Christ,
 & feedeth on him, will not greatly regard of
 how dainty diet he maketh such vile meate,
 as after must be cast into the draught.

Ench. What remedies haue you against
 the temptation of enuy?

Phil. I must meditate, 1. That mine
 eye must not be euill, because Gods eye is
 c Mat. 10. 15 good.

2. That God may dispose of his owne as
 d Mat. 10. 15 he list.

3. That

3. That enuy is a note of a bad man ^e. e Gen. 26. 1.
f 2. Cor. 12. 18
4. I must be glad at the good of others ^f.
5. Moses and Christ, and other good men,
were glad when they heard of others ex-
cellency ^e. g Num. 11. 29
Mar. 11. 29.
h 1. Cor. 13
18.

6. God will not haue all alike ^h.
7. It is a meanes to murther our bro-
ther i. i 1. Ioh. 3. 15

8. It is a fruit of the flesh ^k. k James 3.
14. 15.
Gal. 5. 21.
l Gen. 37. 4
9. It hindereth vs from doing good to o-
thers ^l.

10. It is the greatest torment to a mans
selfe ^m. m 1. Sa. 28. 9

11. Though our brother excell vs in one
thing, yet we doe him in another ⁿ. n 1. Cor. 12.
21.

12. God euen hateth, and curseth the en-
vious ^o. o 2. Sa. 22. 18

Each. What remedies haue you against
idlenesse in your calling?

Phil. I must meditate, 1. That God
commandeth all men to labour ^p. p Gen. 3. 18.
q Gen. 3. 19.

2. That Euah fel in Paradise by idlenes ^q.
3. That it was one of the sinnes of So-
dome ^a. a Eze. 16. 49

4. That it is a cushion so: Sathan to
leepe on ^b. b Otium pul-
uinar diaboli.

5. That labour puts Sathans assaults
away ^c. c 2. Sam 11. 3
d Standing
waters soon
putrifies.

6. That idlenesse consumeth the body ^d.

7. That a slothfull hand maketh poore,

- e Prou. 10. 5 as a diligent hand maketh rich.
 & 24. 34. 8. Without diligence we cannot prouide
 f Prou. 31. for a family, or the time to come f.
 9. All creatures, suen to the Dismitr,
 g Prou. 6. 6 are diligent s.
 h Iohn 5. 17 10. God our Father is euer working h.
 i Ephes. 4. 28 11. By it we may be able to doe good to
 others i.
 12. All good men haue laboured in a cal-
 ling. And why haue people hands, and wits,
 but to vse them? and the more both are v-
 sed, the better they are.
Ench. What remedies haue you against
 impatience in afflictions?
 Phil. I must meditate, 1. That naked
 I came into this world, and naked I must
 k Iob 1. 21 returne againe k.
 2. I must remember the afflictions of
 l Iames 5. 11 Iob, and what end God made of them l.
 3. That the patient abiding of the righ-
 m Pro. 10. 28 teous shall be gladnesse m.
 n 2. Sa. 16. 10 4. That God hath a stroke in afflictions n.
 5. That they are nothing to the ioyes of
 o 2. Cor. 4. 17 Heauen o.
 p Ps. 119. 75 6. That I haue deserved more p.
 q Ps. 119. 71 7. That they will tend to my good q.
 8. That in this world we must haue tri-
 r Iohn 16. 33 bulations r.
 s Heb. 12. 7. 9. That murmuring is a signe of a bad
 child s.
 10. Christ

10. Christ said not, My will, but thine be done^c.

^c Mat. 26. 39

11. Many of Gods seruants haue indured more^a.

^a Heb. 11. 37

12. That Gods children haue benee ready to suffer^x.

^x 1. Cor. 13. 13

Ench. But what remedies haue you, if Satan tempt you to despaire of Gods mercy?

Phil. I will say vnto him, Auoid, Satan, and will enter into this meditation:

1. I was by Baptisme receiued into the Church, and it hath benee to mee the Lauer of regeneration^a.

^a Tit. 3. 5.

2. I once heard and beleetned his Word, and therefore I shall stand euer by this faith^b.

^b 1. Cor. 1. 24

3. Mine election is in Gods keeping, and therefore Satan can neuer steale it away^c.

^c Ephes. 1. 4.

4. The calling of God is without repentance: and, whom he loueth, hee loueth to the end^d.

^d Rom. 11. 29

5. I know by my loue of the brethren, that I am translated from death to life^a.

John 13. 1.

6. I am sorry, that I can be no more sorry for my sinnes, and this to mee is an argument of faith^b.

^a 1. Ioh. 3. 14

^b 2. Cor. 7. 10

7. I desire to beleue in Christ and to run the wates of his Commandement^c.

^c Mark. 9. 24

8. Christs merits are greater then my

2. Cor. 13. 12

Phil. 119. 5.

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sinnes, and hee is the propitiation for my sinnes^d.

d Ioh. 1. 39.
1. Ioh. 2. 1. 2.

9. Though the righteous fall, he shall rise againe, for God supporteth him with his hand^e.

e Psal. 37. 24
Pr. 17. 17. 24

10. The Spirit doth, though very weakly, witnesse to my spirit, that I am Gods childe^f.

f Rom. 8. 16.
g 1. Iohn 3. 9.

11. I hate sin, with an vnfaigned hatred.

12. I loue all good things, as well as one,

h Psal. 119. 6
104.

and hate all euill, as well as one^h: and I can be contented to be dissolued and to bee with Christ, and to say, Come, Lord Iesus, come quicklyⁱ.

i Phil. 1. 23
Reuel. 22. 21

Euch. If Sathan will tempt you to presume of Gods mercies: what remedies must you heere vse?

Phil. I must meditate against this sinne:

1. That God bids me not be high-mind-

k Rom. 11. 20

ded^k.

2. That securitie destroyeth more then

l Luke 17. 16

any sinne^l.

3. That hee is blessed, who seareth al-

a Pro. 28. 14

waies^a.

4. That I must worke out my saluation

b Phil. 2. 12

with feare and trembling^b.

5. That as God is a God of mercy, so is

c Deut. 9. 26

he also a God of Iustice^c.

d Luke 12. 33. 34.

6. That the more I presume, the more

subiect I am to fall^d.

7 That

7. That it is Satthans maine weapon to banquish me, God is mercifull ^e.

e Rom. 6. 15

8. That euen Dauid prayed to bee kept from finnes of presumption ^f.

f Psal. 29. 13

9. That the longer I continue in finnes, the more hardly I can leaue them ^g.

g 2. Sa. 3. 16^h
Rom. 2. 4.

10. That if once God call mee, I must vnder all I haue done before ^h.

h Rom. 6. 12

11. That then I must shedde many a bitter teare for my finnes ⁱ.

i Psal. 33.
Luke 22. 62

12. That by going on, I heape to my selfe wrath, against the day of wrath ^k: and therefore haue we need in this, and all the former assaults of God, Men, and Devils, to pray, *Lead vs not into temptation?*

k Rom. 2. 5.

Ench. Which is the explanation of this petition?

Phil. But deliuer vs from euill.

But deliuer
vs from euil.

Ench. What doe you pray for in these words?

Phil. That I, and all Christians may be freed from the power of Satthan, Sinne, the flesh and the world: so that being thus preserved, wee neither shall, nor may not fall: also bee deliuered from euill, that wee may not fall quite away by any temptation.

Ench. Why say you deliuer vs?

Phil. Why? euen because wee are: 1. his seruants: 2. his children: 3. his workmanship: 4. his image: 5. the price of his

Honnes blood : 6. vessels to carry his name : 7. members of his body : 8. as tharpe am ngst wolues.

Euch. Do you not by euill, vnderstand on-
 a *Mat. 13. 39* ly the Deuill, who is called, *That euill one*?

Phil. No, I doe not, though temptations
 come principally from him : but by euill, you
 said, I must vnderstand all my spirituall e-
 nemies, according to that of the Apostle
 b *1. Ioh. 5. 19* Iohn, The whole world lieth in euill^b.

Euch. Tell mee more plainly, what you
 heere meane by *Euill*?

Phil. I vnderstand by it : First, *Sathan*, 1.
 Iohn 2. 14. Secondly, *Sinne*, Rom. 12. 9.
 Thirdly, all *Euils*, which may any way hurt
 vs, as *War, Plague, Famine, Offences, Heresies,*
Schismes, Errors, Seditions, &c. Fourthly, e-
 uill persons, be they *Turkes, Iewes, Heretikes,*
Schismatikes, Atheists, Seducers, &c. Fifthly,
 eternall and euerlasting *Death*, which is the
 most fearefull euill of all.

Euch. How many waies doth God deliuer
 vs from euill?

Phil. Twelue waies : 1. By preserving
 c *Gen. 10. 6.* vs from committing sinne^c.

2. By freeing vs from iudgements due
 d *2. Cor. 12. 13* vnto sinne^d.

3. By keeping vs from the hurt of sinne
 e *Psal. 91. 13* and afflictions^e.

4. By turning all those sinnes which we
 commit,

commit, and the afflictions which wee sustain, to our good^f.

EPH. 5. 12.

119. 67. 71.

5. By bridling Satan that hee cannot subdue vs.

g Rom. 16. 20.

6. By giuing vs his holy Spirit, that by allicly faith, we overcome all euill^b.

h Rom. 8. 2.

1. Iohn 5. 4.

1. Pet. 5. 9.

1. Mat. 4. 3.

k 2. K. 18. 4. 3.

1. Ios. 5. 12.

m 1. Kin. 6. 16.

7. By no meanes i.

8. By small meanes^k.

9. By ordinary meanes^l.

10. By extraordinary meanes^m.

11. Contrary to all meanesⁿ.

n Dan. 3. 35.

12. By Christ Iesus, who overcame the world, by obeying; the flesh, by suffering; and the deuill, by triumphing ouer him in his Crosse: Iohn 16. 33. 1. Pet. 4. 1. Col. 2. 15. and this is the comfort of all Christians: Psalm. 91. 1.

Ench. What meanes must you vse to deliver your selfe from euill?

Phil. I must, 1. Auoid the company of euill persons, Pro. 1. 10. Gen. 39. 10.

2. Not liue in places where euill is practised, though I may gaine much by it: 1. Cor. 6. 17.

3. I must take heede of euill speeches, which may corrupt me & others: Eph. 4. 29.

4. I must hide Gods word in mine heart, that I doe not sin against him, Psalm. 119. 11.

Ench. Why are these words added as an explanation to this petition?

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Phil. 1. To teach mee, that when I am deliuered from euill, I may be sure not to be led into temptation, for euill is the cause of all temptations^a: which being taken away, the effect ceaseth.

^a James 1. 13

2. That of my selfe I cannot resist euill.

3. That the least creatures shall be able to hurt mee, vnlesse God bee my deliuerer, 2. King. 6. 27. Act. 12.

4. That I shall neuer be fully deliuered, till God for Christs sake set mee at libertie, Psal. 119. 32. Iohn 8. 36.

Euch. What must you doe to be deliuered from the deuill?

Phil. We must, 1. Put on the whole armour of God^b.

^b Ephe. 6. 11

2. Cor. 10. 4.

2. We must know how to vse that armour^c.

^c Verse 13.

3. We must walke warily, that he do not circumsent vs, and bee neuer out of our calling^d.

^d Ephe. 6. 15

2. Sam. 11.

4. We must euer beke to feare and serue God^e.

^e Psal. 2. 11.

Prou. 18. 14

5. We must know, that Christ is our Captaine and deliuerer^f.

^f Iohn 16. 33

6. We must meditate of the miserable estate of such as are overcome by the Devil^g.

^g Luk. 11. 26

7. We must take his weapons from him, which are our flesh, Gal. 5. 17. 1. Pet. 2. 11.

and

and the world, 1. Iohn 2. 15. 1. Iam. 4. 4. 1. Ioh. 5. 19. 1. Cor. 7. 31.

8. We must pray as Christ teacheth vs, Deliver us from euill, and as Paul did, 2. Cor. 12. 9. and 2. Chr. 20. 12.

Ench. What wants do you bewaile in this petition?

Phil. 1. The rebellion of our wicked nature, by which wee resist the Spirit of God^h.

h Rom. 7. 14
2cc.

2. Our readinesse in each little temptation, to yeeld by our selues to the committing of sinneⁱ.

i Luke 21. 45
46.

3. That wee cannot enough mourne for the remnant of our bondage, by which wee are kept in the power of Sathan^r.

* Rom 7. 24.

4. That so many fall by Sathans temptation^k.

k Psal. 119.
136.

5. That we cannot heere get mastery ouer our owne corruptions^l.

l 2. Cor. 12. 3

6. That wee loue so this spirituall Sodome, in which wee are subiect to, and fall by temptation^e.

e Gen. 19. 16

7. The tyranny of Sathan our aduersary, going about each way to subdue vs^f.

f Mat. 9. 17.

Ench. What things doe you heere pray against?

Phil. 3 pray, 1. Against temptation, as it may be a meanes to draw men from God, and cause them to commit sinne^g.

g 2. Cor. 12. 7
8.

2. Against afflictions, as they are punishments of sinne, curses from God, motives to impatience, or meanes to make mee to
 b. Prov. 30. 9 take Gods name in vaine ^h.

3. Against desertion, that God would not leaue mee; or if hee doe, that hee would not leaue me ouer-long, by withdrawing from
 i. Psal. 119. 8. his former, a second grace of the Spirit i.

4. Against all future relapse into sinne, God hardening mine heart, blinding of my
 1. Tim. 1. 27. eyes: backsliding from the truth, eyther in part or in whole: all sorts of iudgements, temporall, or eternall: and what hurt sooner may befall me, eyther by prosperitie, or aduersitie.

5. In a word, I pray against the assaults of Satan, the inticements of the world, the societie of the wicked, and that corruption which may surpris mee by mine owne flesh.

Euch. May not a man pray for temptations and afflictions?

Phil. Though both of them may be oftentimes good for vs, yet because that good is an accidentall good, and we know not how we shal beare temptations if God send them, therefore it is not meet to pray for them. Therefore, such as wish to be poore, that they might loue Heauen better; or blinde, to meditate of Heauen better; or any way miserable, that they might not loue this world

world so well; they haue no great warrant out of Gods Word. To these we may adde such as pray for death, and will not waite Gods leasure, till hee take them out of this world.

Ench. What doe you heere pray for?

Phil. I pray for grace to resist, and perseverance, when I, or any of the Church are tempted: and that to this purpose, we may put on the whole armour of God, as *Ephes. 6. 16.* the girdle of veritie, in soundnes of doctrine; the brest-plate of righteousness, in integrity of life; the shooes of preparation of the Gospell of peace, which are to bee woene by patience in afflictions; the shield of faith, to resist Satans assaults; the helmet of saluation, which is the life of eternitie; and the sword of the Spirit, which is the Word of God. I pray also heere, that all our afflictions may bee turned to our good, that wisdom may bee giuen vs to preuent our persecutors, that I and others may be patient in aduersity, humble in prosperity, and that our sinnes may turne to our good, by reuealing our corruption in being ready to fall, discovering our vnableitie of our selues to stand, detesting our nature so prone to impiety, renouncing all confidence in our owne strength, and casting our selues vpon Gods power in temptation: yea, that
by

by them we may see Satāns malice in tempting vs, and Gods great mercy in recovering vs: and finally, that being once recovered in temptation, wee may pittie and comfort such as be tempted.

En. What things do you giue thanks for?

Phil. That in the former things which I haue praied for, God hath made me able to resist, and that neither Satān nor the world, nor my flesh hath so subdued me, but that I am able to rise againe.

Euch. Which is the third part of this Prayer?

The third part
of the
Lords Prayer

Phil. For thine is the kingdome, the power, and the glory, for euer and euer. Which words are a reason of all the former, by which we are moued to crame all the former blessings at the hands of our God.

En. Why doth *Luke* leave out this clause?

Phil. Either because the Euangelists did not binde themselves to a precise forme of words, or because this Prayer was uttered at two severall times by Christ in a severall manner, leaving out not onely this clause, but the third petition wholly, the explanation of the first, and changing some words which are in *Matthew*. But we haue no warrant to doe the like, as (the vulgar Latin translation and) the *Rhemists* do euen in the Gospel of Saint *Matthew*: being bold
to

Vide Beza.
in 2. 11. Luke.

to mangle the Lords Prayer, as they are to
leave out the second Commandement.

Euch. Why is this conclusion added?

Phil. To teach, 1. To pray unto him who
is able to heare vs ^a.

2. To pray in faith to him that will helpe
vs ^b.

3. To pray in feruency, as desirous to
be holpen ^c.

4. To pray in humilitie, because all is of
God ^d.

5. To pray in thankesfulnesse, because all
is from God ^e.

6. That in euery petition, we must haue
this conclusion in our mindes.

Euch. Why is it set after the last peti-
tion?

Phil. To confute Satan in his greatest
temptations. Hee, that he might withdraw
vs from the Kingdome of God, will per-
swade vs as hee would Christ, that all
power is his, *Matth.* 4. but we, that we may
not yeeld to this his assault, are here taught
that the Kingdome is Gods.

Euch. What doe you meane by these
words, *Thine is the Kingdome*?

Phil. Euen that which Dauid meant
when he said, *Thine, O Lord, is greatnesse,*
power, and victory, and praise, and all that is
in Heauen and in Earth is thine, thine is the
King-

^a 1. Chron.

6. 31.

^b Ephes. 3. 20.

^c James 1. 6.

^c Mat. 13. 23

^d Psal. 102. 17

^e 1. Chr. 29. 14

^e 1. Chr. 29. 13

1. Chr. 29. 23

Kingdome, and thou excellest ouer all.

Euch. Why is the Kingdome said to bee Gods?*f* Gen. 1. 1.*Phil.* 1. Because he made all ^f.*g* Psal. 14. 1.2. Because he possesseth all ^g.*h* Psal. 114. 7.3. Because he commandeth all ^h.*i* Da 4. 31. 334. Because he disposeth all ⁱ.*Euch.* What doe you learne out of this?*Phil.* That I may with confidence pray vnto him, because as Kings will prouide for the bodie & soules of all their subjects; so God my King will prouide for me.

1. That I must be gouerned by him, as a subject must by his owne Soueraigne.

3. That no Superior power can doe me hurt, vlesse he haue commission frō aboue.

4. That all Princes must giue account to this King; and therfore should not say with the wicked in the 12. Psalme, Who is Lord ouer vs?

Euch. But haue not other Princes their Kingdomes?*Phil.* Yes, they haue, and in them doe rule, and for conscience sake must euer be obayed; yet they rule by, and in, and through this King ^k.*k* Prou. 1. 15

Dan 2. 37.

Reuel. 10.

Euch. From whom haue they this authoritie?*Phil.* From Christ, as hee is the second person in the Trinity, not as he is Mediator
betwixt

betwixt God and Man: For so (his Kingdome being spirituall) he hath no Vicar upon Earth. And herein is the true difference betwixt the Supremacy of Princes, and the Popes Supremacy.

Ench. How many properties are there of this Kingdome?

Phil. Three: it is a powerful Kingdome, Thine is power; a glorious Kingdome, Thine is glory: and an euerslasting Kingdome it is, For ever and ever.

Ench. Why are these three properties added?

Phil. That when we pray for, or against any thing in the former Petitions, we may be strengthened in the hope of obtaining them, by the consideration of the Power, Glory and Eternity of Gods Kingdome.

Ench. Why is power attributed to the Kingdome of God?

Phil. 1. To distinguish it from the Kingdomes of the World, in which many Princes are heads of people, but haue not power to subdue their enemies¹.

1. 2. Sam. 3. 39

2. To teach vs to giue all power vnto God^m.

m Psa. 39. 11

3. That we must submit our selues vnto himⁿ.

n 1. Pet. 5. 6.

4. That he being a powerfull King, we may in faith pray vnto him^o.

o 1. Chron. 22. 13.

Ench.

Euch. How great is the power of God?

See my
booke, life
everlasting,
of Gods pro-
vidence,

Phil. It is not onely of it owne nature in it selfe, and of it selfe, but also in respect of the object, upon which it can worke, and effects which it can produce, and of the action by which it can and doth worke, both infinite and unmeasurable.

p Dan. 4. 31.

Euch. Can it bee communicated to any creature?

Phil. No, not to the humanity of Christ: for whatsoever is omnipotent, is God.

q Mat. 28. 18

Euch. Why doth Christ say, All power is given vnto me?

Phil. 1. He speaketh of that power which we call Authoritie, not of that which is called Omnipotency.

2. He saith not, All power is given to my humanity, but to mee, God and Man.

3. If it be meant of the humanitie, by this power is to be vnderstood, as much as the Creature is capable of.

4. In that Word, the humanitie may bee said to be Omnipotent, as the Word is said to suffer, not in it selfe, but in the flesh.

Euch. What doe you meane by, *Thine is the glory?*

r Prou. 16. 4.

Phil. 1. That God hath made all things for his glory.

2. Whatsoever we aske, they are meanes of thy glory.

3. The

3. The things which we aske, shal be referred to thy glory.

^c 1. Cor. 10. 31

And therefore. O Lord, grant these things into vs, because thy glory is most deare to thy selfe, which will be also perfozmed of vs if we sanctifie thy name, aduance thy Kingdome, doe thy will, haue our daily bread, the forgiveness of our sinnes, and bee able to resist all euill temptations.

Euch. What is the third propertie of Christ's Kingdome?

Phil. For ener and ener: Which is an excellent inducement to strengthen vs in praying.

Euch. Why is Gods Kingdome, Power, and glory, said to be euerlasting?

Phil. 1. Because in themselves they are euerlasting.

^u Psal. 45. 6.

2. Of vs they should neuer be forgotten.

^{102.} 18. 145

3. To distinguish it from Earthly Dominions; all which haue their periods both in Government, and Governours: Psal. 119. 96. Isay 40. 6.

^{13.}

^x Psal. 145. 1. 3

4. To shew forth the dignitie both of Gods Church, and Gods Childzen, who haue a Father, whose Kingdome is euerlasting, and are such Sonnes as shall raigne with their Father euerlastingly.

Euch. To what purpose are all these arguments added heere?

Phil.

Phil. *Not to perswade God, who knoweth our wants before wee aske, but to perswade vs that hee who is a King of such Power, Glory, and Eternity, will heare our Prayers, and grant our requests.*

Euch. Why is this word *the*, added to Kingdome, Power, and glory?

Phil. To shew, 1. The generalitie of them all in God, who is an vniuersall King, Psalm. 47. 2.

2. Gods superiority, Psalm. 72. 11. All Kings shall worship him: all Nations shall serue him. He is King of Kings, and Lord of Lords, Reuel. 19.

Euch. Why is there made mention onely of these three properties of God?

Phil. (As some thinke) to point out the three Persons, for the Kingdome is Christs 1. Cor. 15. 35. Power the holy Ghosts, Rom. 15. 13. 19. and Glorv the Fathers, Rom. 6. 4. that wee setting our selues in Christs Kingdome, that is, his Church, by the power of the holy Ghost, may be partakers of that glorv which God the Father hath prepared for vs.

Euch. What vse doe you make of this conclusion?

Phil. 1. That in our Prayers wee ever debase our selues, and ascribe all glorv to *Psal. 115. 3* this King of Kings.

2. In our Prayers to bee ever perswaded of the power of God, that hee can helpe vs, and the promise of God, that hee will helpe vs.

1. Cor. 1. 10.

3. That Prayer and giuing of thanks must goe together, because this is a Docology giuen to God, 1. Pet. 10. 11.

4. Whatsoeuer we aske, we must in purpose before, and practise after, referre the same to Gods glory. For the *Alpha* of this Prayer is, Hallowed bee thy name, and the *Omega* is, Thine is the glory.

5. That all Governours must remember, that they hold all in *capite* vnder this head.

a Prou. 8. 15

6. That if we be able to do any thing, all that power cometh from God.

b 1am. 1. 17.

Euch. What is the last part of this petition?

Phil. The seale thereof is the Word,

The fourth part of the LORDS Prayer.

Amen.

Euch. Why is this word kept in all languages, vnttranslated?

Phil. 1. To teach that the Synagogue of the children of Israel, & all Nations are but one mystical body, & the same we are taught by Abba, Father, Rom. 8. 20. Gal. 4. 7.

2. That we hauing the same prayer that the Iewes had, why not then the same seale? You shall finde the first Petition, Psal. 57. 6. 67. 2. the second, Psal. 106. 4. 5. the third, Psal.

143. 10. the fourth, Psa. 145. 15. the fifth, Psa. 65. 3. the sixth, Psal. 119. 37. 143. 1. and Psal. 25. 20.

Euch. How is this word *Amen*, taken in the Scriptures?

Phil. Three manner of wayes: sometimes as a *Prove*, signifying Christ himselfe, *Revelation*, 1. These things saith *Amen*. Sometimes as an *Aduerbe*, as *Iohn* 2. *Amen, Amen*, that is, Verily, verily, I say vnto you. And sometimes as a *Verbe*, as in this place, signifying, So be it, or It shall be so.

Euch. How shall I finde it placed in the Scriptures?

Phil. Before, and after a sentence: before, *Iohn* 3. 4. 6. 33. 16. 23. to expresse the truth of that which followeth it: and after *Psal* 87. 50. to signifie our desire to obtaine, or doe that which wee haue prayed for. Upon his *Amen*, *Iohn* 16. 23. we ground ours.

Euch. What then doth this word, *Amen*, import, at the end of this Petition, and euery Prayer?

Phil. Doe a great deale then many thinke; for it is as much, as if we should say thus, Wee haue begged many things at thy hand, and we doe desire thee to heare, and are perswaded thou wilt heare all our requests?

Euch. What are you taught by this seale, *Amen*?

Phil.

Phil. We are taught, 1. That wee pray
not in hypocrisite to God: but as perswaded,
that God is both faithfull and true to grant
our requests, being able, and willing to doe
it, Esay 49. 7. 8. Rom. 4. 21. 1. Thes. 5. 24. a-
ble as our King, willing as our Father, and
faithfull in all, 1. Iohn 1. 9. to forgive finnes:
1. Cor. 10. to deliuer from temptation: 2.
Thess. 3. to keepe vs from all euill.

2. To desire earnestly, that we pray for.

3. To be persuaded that we shall receive it, though infidelity be mixed with our faith.

4. Not to use this word, *Amen*, so unadvisedly as wee doe, but to know what it is to which we say, *Amen*, lest by ignorance we seal a curse to our selves and others.

5. That Latins, Greeke, and Hebrew words may bee vsed, when they grow so common, that other people of a Nation doe vnderstand them : for here is the Hebrew word, *Amen*, vsed in Greeke, Latine, and English.

Many of
like sort are
in *Daniel*
and the
Gospels, as
Golatha,
μαρτυρ-
ον.

Eli, Eli,
Lama ſa-
bachthani;
&c.

6. It calleth to our mind that vndoubted
promise of our Saviour Christ: loh. 16. 23.
confirmed by an oath, *Verily, verily, or Amen,
Amen, I say vnto you, whatsoever ye shall aske
my Father in my name, shall be giuen vnto you.*

7. That by this scale of our consent, wee
 confesse that whatsoeuer we can pray for, is
 contained in the former petitions.

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8. That it is our earnest desire, that God would giue vs all things which wee haue prayed for. So that this word Amen, is a seale both of our faith to beleue those things to bee true, and loue that wee desire the accomplishment of them.

Euch. For people to say *Amen*, at the end of prayers, is it a practice of any antiquity?

Phil. *Yea* verily, it was vsed of the Church before Christ, as appeareth, Deut. 27. 15. Ezra. 8. 6. Nehem. 5. 13. Psal. 89. 52. 1. Chron. 16. 33. Psal. 106. 48. and of the Church after Christ: 1. Cor. 14. 16. for which cause it is the seale of all the Epistles, and of the Booke of the Revelation.

Euch. How may I say *Amen* with comfort?

Phil. 1. If you pray in the spirit with an earnest desire, Psal. 62. 8. 42. 1. 63. 1.

2. If you know the thing bee true, you pray for, that is agreeable to Gods will, 1. Cor. 14. 25. Iohn 4. 25. But how can they know this, who pray in an vnknown tongue: or know not the thing for which they pray? Math. 20. 22. or not to a good end? James 4. 3.

3. If you have confidence to be heard, Psal. 145. 18. Iam 1. 6. if your suit be either expedient, or that God will giue you not your desire, yet that which shall be best for you.

4. You must say, *Amen*, to euery petition,

as well to Hallowed bee thy name, as thy Kingdome come.

5. You must say *Amen*, to the conclusion of the Prayer, For thine is, &c. that is, as well in your thanks giuing for benefits received, as in your supplication which you make to receiue. God will not haue Hosannah without Halleluiah. If we thus say *Amen* to him, he will become *Amen* to vs.

Euch. What now haue you to say of all that hath beene taught you?

Phil. No more but this, that I and many others are bounden exceedingly to Almighty God, that wee liue in such a Kingdome, where our children are so taught in the trade of their wayes, that when they are old, they may follow it. And thou, O Lord, to whome Kingdome, Power, and Glory belongeth, keepe the Scepter of thy Gos-

pell long amongst vs, that the children to be borne, may
fear thy Name.

Amen.

**CERTAINE QUESTIONS
AND ANSWERES CONCERNING**
some circumstances in praying, wherein
especially the lawfulnessse of set and read
Prayer is praoued; taken out of part of a
Treatise of Prayer, written by Mr. H. H.
a godly Preacher of this Citie, and
drawne into this forme of a Dia-
logue by mutuall Con-
ference.

E V E N.



Haue now receiued instructiō
frō you concerning the Lords
Praier: but because I am boun-
den to pray alwaies, what
must I doe to pray aright?

Phil. **L**ooke to your selfe, **F**irst, before,
Secondly, in, **T**hirdly, after you haue done
praying.

Ench. What must I doe before I pray?

Phil. You ought, **F**irst to repent, Iſa. 1. 15.
Ioh. 9. 31. 1. Ioh. 3. 22. repent, I say, euen of
your past and last sinnes committed against
God, Daniel 9. 56. Ezra. 9. 6. &c.

2. **B**e reconciled to your Brother, Matt.
23. Marke 11. 25.

3. You

3. You must bee prepared as one that knowes hee is to speake to God.

Each. Wherin doth this preparation consist?

Phil. 1. In the emptying of the minde from worldly thoughts.

2. In the consideration of things to bee asked.

3. In lifting vp of the heart to the Lord, Psal. 25. 1.

4. In an hearty reuerence of Gods Majesty, Eccles. 5. 1. Isay 29. 13.

Each. What then must I doe in praying?

Phil. Your Prayer must proceed: First, from a sense of your wants.

1. From an earnest desire of grace which you want.

3. From a true faith.

4. It must bee grounded vpon Gods Word and promise.

5. It must be made to God alone.

6. In the name of Christ.

7. In it you must perseuer.

8. To Prayer ioyne euer giuing of thanks.

Each. And what must I doe after Prayer is ended?

Phil. First, beleene that whatsoeuer you haue asked, if it be fit for you, you shall receive, Marke 11. 24. Secondly, practise that which you haue prayed for, and vse all law-
ful

full meanes to obtaine it.

Euch. Which is thought the fittest gesture in praying?

Phil. In prayer both publike, and priuate, vse such a gesture, as may expresse the inward humilitie of your heart, and your vnfeined reuerence of Gods Maiestie: Not forgetting in publike Prayer, to conforme your selfe to the laudable custome of that Church in which you are. Remember that you speake vnto God, and you will carry your selfe with greater reuerence, then if you were before the greatest King.

Euch. But what shall we thinke of set and stinted Prayer, whether priuate in Christian Families, or publike, vsed in the Church of God?

Phil. You doe well indeed to propound this question, for many are of opinion, that all such kinde of praying is vnlawfull, and will neither practise it themselves, nor be present where it is vsed.

Euch. Can the lawfulnessse heereof bee prooued?

Phil. Yes verily: 1. From Gods ordinance.

2. Christs.

3. From the prescript of the Prophets.

4. The intunction of godly Kings and Magistrates.

5. From

5. From the practice of the Church, and men indued with the Spirit of God, yea Christs owne practice.

6. From the inconueniences which will follow vpon the disallowance of a set and fainted Prayer.

Ench. How first from Gods ordinance?

Phil. Whether you consider Blessing of the people, or Confession, and Prayer: or Thanksgiuing for mercies, God hath for each of these set downe a prescript forme.

Ench. Where, for blessing the people?

Phil. It is commanded to the Priests: Num. 6. 23. Thus shall yee blesse the children of Israel, and say vnto them: The Lord blesse thee, and keepe thee, The Lord make his face shine vpon thee, and be mercifull vnto thee, the Lord lift vp his countenance vpon thee, and giue thee peace.

Ench. Where for Confession and Prayer?

Phil. They are commanded to the people, in bringing the first fruits to the Temple, Deut. 26. Verse 3. 5. 10. 13. 15. Read and regard them.

Ench. Where for thanksgiuing?

Phil. We read of thanks-giuing to be vsed at the comming of Christ, Isa. 12. 1. 2. 4. 5. 6. Verses.

Ench. In the second place, you said, set praier may be proued from Christs ordinance, can it be so?

Phil.

Phil. It may. Luke 11. 2. Christ saith, when you pray, *λέγετε*, say, Our Father, &c. not *ερω*; thus, but simply and onely say.

Euch. And haue the Prophets prescribed any such forme?

Phil. They haue; as first, of Prayer, to the people vpon their repentance: Hos. 14. 3.

Secondly, to the Priests vpon the peoples conuersion: Ioel. 2. 17.

Thirdly, to the Church in the time of captiuitie, 1. Kings 8. 47. and practised afterwards accordingly, by Daniel in the same words, Dan. 9. 5. 2. Of Thankesgiuing to bee vsed of the people, after their returns from captiuitie, Ierem. 33. 11. which soyme was also one with the 136. Psalme, and was put in practice accordingly, Ezra. 3. 11.

Euch. You said that godly Kings and Magistrates haue enioyned set formes: where did they so?

Phil. Reade 2. Chron. 29. 30. after the Temple was repayred and sanctified, and burnt offerings offered, Hezechiah and the Princes commanded the Levites to praise the Lord, with the words of David and Asaph the Seer. Ezr. 3. 10. Zerubbabel, Iehosuah, &c. in laying the foundation of the second Temple, appointed the Levites to praise the Lord after the ordinance of David King of Israel: and it followeth, They gaue praise and

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and thanks vnto the Lord: in what words?
men in those which are set downe, Psal. 136.

Iehosaphat so; a great victorie appoints the
priests to giue thanks, in words, (which ^{2. Chron.}
are the same with Psal. 136. afoze aid. ^{20. 21.}

Each. Hath this bin also the practice of Gods
Church, and men indued with Gods Spirit?

Phil. It hath: By men both before and
after Christ.

Each. By whom before Christ?

Phil. To omit the Jewes Liturgie, we
finde the 22. Psalm, to containe in it Con-
fession, Praise, and Supplication, and was
appointed to the Priests and Levites, to vse
every morning: as Tremelius interprets it,
and the Title sheweth, A song for the mor- ^{Psal. 91.}
ning, is intituled, A Psalm, or song for the
Sabboth. All the Congregation sung a song, ^{2. Chron. 29}
or worshipped, singing the song of the Lord. ^{27. 28.}
Surely this was not voluntary, but a set
song, the two last verses. At the standing of ^{Num. 10.}
the Arke, they said, Let God returne, &c. and
when it went on, Let God arise: which was
vled by Dauid, Psal. 68. 1. The two last ver- ^{2. Chron. 6.}
ses Salomon vled, in the dedication of the
Temple, the very prayer of Dauid, at the
bringing in of the Arke to his house, Psal. 132.
8. 9. 10. At the bringing in of the Taberna- ^{2. Chro 5. 13}
cle, and holy vessels into the house of God,
the Levites vled the words of the 136. Psalm.
verse

Dan. 9. 5.

Nera. 3. 11.

verse, 1. there Daniel bleth the same forme of confession in the name of all the Church, which Salomon prescribed to be used at that time: 1. Kings 8. 47. the Priests, after their captivity, gaue thanks in the words of David, Psalm. 136. which were long before appointed by Jeremy to be used, Cha. 33. 11.

Ench. By whom was it prescribed or used after Christ?

Phil. Wee will leave for a while the Apostles times, (yet euen Paul concludes almost all his Epistles with one forme of prayer) and as for the succeeding ages of the Church, it euer had an ordinary Liturgy for seuerall, both Countries and special Churches in Countries, as may appear by Iustine Martir, in the end of his second Apology, who liued about 170. yeeres after Christ: & Cyprian in his 23. Section, vpon the word Prayer: Augustine in his 59. Epistle to Paulinus, Quest. 55. and Serm. de Vigil. Pasc. Ambrose lib. 5. de Sacra. cap. 4. also Eusebius lib. 4. de vita Constant. records a forme of Prayer, prescribed by that great and godly Emperour, to his Soldiers: beginning, *Te solum, &c.* Wee acknowledge thee onely to be our God, &c. Hier. Zanchius in his Treatise, de misericordia Dei, testifieth that, y Prayer used in our Church, O God, whose nature & property is euer to haue mercy, and

to forgive, &c. was of great antiquity. And to come even to reformed Churches, the Church of Tigurine bleth by all her Ministers, one set forme of Prayer euer before preaching. They of Geneva and Scotland have published publike ordinary Prayers for the Church: and Master Dudley Fenner, a man of no small note amongst them of their reformation, hath done the like.

And for Ministers to vse a set forme of Prayer, before and after their Sermons, and exercises, or people to do the like, morning and evening, not to goe farre for examples abroad: Doctour Whicakers, that great light of Cambridge, vsed euer one Prayer, before and after his Lectures. Master Doctour Chadderton, & M. Perkins, two worthies of that University, vsed the like before and after their Sermons. To omit many other excellent men in this City, and our whole Countrey who practise the same: and for the practice of it in priuate Families, those exiled Diuines in the dayes of Quene Mary, set downe at the end of the Psalmes, a forme of Prayer for morning and evening, which also is performed by other worthy men: which they doubtlesse would neuer haue done, had it not bene both for the glory of God, and great good of the Church. What thinke you of Bradford, Lidley,

Lidley, Fox, Beza, Auenarius, &c. who pens
such Prayers, helpes to deuotion, as they
did? But what need wee instance further
then in Christs owne practice? Mar. 14. 39.
Marke 26. 44. Thre seuerall times Christ
prayed in the same words. And when he
said, Marke 27. 46. My God, my God, why
hast thou forsaken me? Hee repeates the ve-
ry words of Dauid, Psal. 22. 1.

En. Yet many disallow set & stinted Prayer
is it good, thinke you, that they doe so?

Phil. In no sort: for this opinion of theirs
brings with it many inconueniences.

As first, they hold it vnlawfull to vsee
ny of the Prophets prayers allowed, not-
withstanding by the 2. Chronicles 29. 30.
Psalm. 68. 1. compared with Numb. 10. 33.
and 2. Chron. 6. 41. 42. compared with Pla.
132. 8. 9. 10. Mea, or the Apostles Prayers,
as that, 2. Corinth. 13. 13. The grace of our
Lords Iesus Christ, &c. or Christs Prayer,
as Our Father, &c. which the Ancient
Church hath chosen rather then any forme,
as may appeare from Cyprian vpon the
Lords Prayer, Tertul. de fuga. August. 126.
Serm. de Temp. and in his 42. Epistle, he
saith, In the Church, at the Lords Table, is
daily said, the Lords Prayer, and the faithfull
heare it. And no maruell: for Christ hath
taught vs to say, Our Father, &c.

Secondly, they must disallow the singing of Davids Psalmes: which would be contrary to Gods appointment, Ier. 33. 11. Davids appointment, Psal. 66. 2. 3. 2. Chron. 16. 7. 8. and holy mens, as Ichosaphat, 2. Chr. 10. 11. Zerubbabel, Iosuah, &c. Ezra. 3. 10. Hezekiah, 2. Chron. 29. 30. and contrary to the practice of the Levites, 2. Chron. 5. 13. Ezra. 3. 11. and of the people, 1. Chron. 29. 18. and of the Jewes after the Passover, singing as is supposed one of the Psalmes, betwixt the 112. and 119. Psalmes: and contrary to the practice of Christ with his Apostles, as Mat. 26. 30. Marke 14. 26. and that of the Apostle, 1. Cor. 14. 15. 26. Ephes. 5. Colos. 3. 16.

And lastly, as contrary to the iudgement & practice of all reformed Churches at this day: so of the Primitive Church next ensuing the Apostles, For Plinius Secundus, in his Epistle to Trajanus the Emperoz, saith, that, The Christians were wont to sing Psalmes to their Christ, in the morning before daylight. And Tertullian in his Apology saith, That Christians after their often meetings at Supper, cheered their hearts with singing of Psalmes. And Augustine in his ninth Booke of Confession, saith, that, In Ambrose his Church at Myllaine, this singing of Psalmes was vsed: and in the tenth Booke of

of his confession: Chapter, 33. hath these words of himselfe: *Cum reminiscor*, &c. When I remember the teares which I spent, whilst the Psalmes were sung in the Church, O Lord, at the beginning of my conuersion, and now also am I affected, I acknowledge great profit and benefit of this ordinance. To these wee may adde Iustine Martyr, in his second Apology towards the end. The reason why these Psalmes were and are now sung, is, because they containe many solemn prayers and praises to God: and to that end were commanded to be sung: Psal. 66. 2. 3. 1. Chron. 16. 7. 8. compared with Psalme 105. & 96. Psalmes, and Ezra. 3. 11. compared with Psalme, 136.

Ench. But what reasons can you giue why these kinds of set prayers are & may be vsed?

Phil. 1. By set prayers is holpen the knowledge and faculty of conceiuing: and by written prayer the memory, boldnesse, readinesse, &c. is holpen: and by both is holpen the dul spirit, by ease of intention about the forme of prayer, and freedom to attend more about the maner, and the object, which is God prayed vnto.

2: If we had a perfect measure of grace, or such assistance of the Spirit, as many had in the Apostles dayes, more might be said to the contrary plea. But alas, now

we are weak in grace, and many an honest and conscionable heart may want gifts to conceive a prayer, and sometimes utterance of that they have conceived. Therefore, as a weak man is holpen by an artificiall crutch: so a Christian man is holpen by a spirituall set Prayer.

3. If this were not, what would become of many in the Church, especially the common sort, wanting knowledge and conceit to frame a prayer? And also many foolish prayers should be potwred out in the Congregation by many Ministers, especially them of meaner gifts in knowledge, and conceiving, and who lacke memory, utterance, boldnesse, readinesse, &c. which gifts are even in the best more defectiue at one time, then at another.

4. In this age so farre inferiour to that of the Apostles, without set prayer, there would be such distraction and diuersity not only in the matter, but also in the forme of prayer, and such desozmitie and discorde in Leiturgy, leauing it to the discretion of enery priuate Minister, that whereas God is the God of order and consent: 1. Cor. 14. 33. we should be like the people of confusion. Whereas vniformitie of public Leiturgy by set and read prayer, as it serves to maintaine the vnitie of the spirit

*Such
ought
not to be
omitted*

in the bond of peace: so to increase the hope and comfort of the Church, and efficacy of our prayers with God, when the Church in every Congregation speaks one and the same thing, like the Church triumphant in heaven, which is as the sound of many waters, but all sing the same song.

5. Disallow set Prayer, and contradict both the practice of the Church under the Gospell, about 1500. yeeres, and of the old Church under the Law, to whom David committed his written Psalmes, many of them being Prayers to bee sung to the Lord (as afoze wee said) in the words of David. And how doth not this onely crosse the practice of Christ, who communicated with the Jewes in their prescript and read Leiturgy, frequenting the Temple early, Iohn 8. 2. and late, Marke 11. 11. 19. and daily, Luke 19. 47. Matt. 14. 49. and namely, at their solemn feasts, Iohn 5. 1. and resorting to their Temple, or some of their Synagogues every Sabbath day, Luke 4. 16? But also the Apostles practice, who, as is probable, and is held by divers learned men writing vpon that place, went vnto publike Prayer, Acts 3. 1. Peter, and Paul entred into the Temple, and there with others was purified, all customes being observed, Acts 21. 26. and ordinarily resorted

in their Synagogues, Acts 14. 1. 13. 5. euen
every Sabbath day, Acts 18. 4. yea, in the
time of their cōmon leiturgy, Act. 13. 14. 15.

6. If a nationall Church could continu-
ally be like to some Parochiall Congregati-
on, furnished for the time with some able
Minister, to conceiue Prayer vpon all occasi-
ons, then an ordinary Leiturgy would not
bee so materiall: But such a nationall
Church being impossible, or not lyable to
our hope, read and flinted Prayer better
serues for all regards.

7. I would wish these people that stand
so much vpon conceiued Prayer, to thinke,
that first, for want of fitnesse many are of-
ten kept from praying at all: secondly, they
are much cooled in the time of Prayer for
want of delight therein: thirdly, they com-
mit many follies and idle repetitions in
praying, both to the dishonor of God, shame
to themselves, and offence oftentimes to
those people with whom they pray: and
then are to seeke for words to God, which
they would not want when they come be-
fore the King. In a word, whether Prayer
in powring of it out, be deuoted out of inten-
tion, as when it is first indited, or out of the
memory, as when it is in a set forme repea-
ted, or out of the booke, as when written or
printed Prayer is read, it is not this that

makes or marres a prayer, but other things either essentiall or pertinent to prayer, as the condition of the heart, qualitie of the matter, carriage of manner, &c.

Euch. But for all this in the Apostles times, at the first planting of the Gospell, wee read not of this stinted and set, or written kinde of Prayer, if it had beene fit, would not they haue vsed it?

Phil. Why? because none is mentioned, are you sure none was vsed? Say none was: the Jewish ancient Leiturgy continued in the Apostles times, to which they resorted, as before is proued, yet it wasto ende in the Jewes, and that at the least, with the destruction of the Temple, called the Buriall thereof. Now if no set forme came in place by and by, it might be because the Church was not yet settled: and because extraordinary & miraculous gifts of the holy Ghost, yet continuing in the Church, therefore Prayer immediately inspired & by diuine inspiration powred out, as God gave utterance to some special persons, whom he extraordinarily raised up, might well serue for the gathering of the Church, and be agreeable to all places, people of all Languages, and all occasions, and most answerable to the state of the Church then being, when as utterance both in Language, matter,

*Quite
as much
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set forms
of prayer*

ter, and method, was to bee expected from God, as he pleased to giue it, without ordinary meanes. But no sooner was the Church settled, and the first gifts of the holy Ghost ceased, but then at the latest, set and written formes of prayer came in. And though certaine formes of Leiturgy, fathered vpon some of the Apostles, or Apostolick men, as those of S. Peter, Marke, Iames, &c. were not framed by them, as some doe suggest, yet Leiturgies set and prescript came in then, or about that time, which since, the Church of Rome haue corrupted, as is proued before, Page 123. 124.

Euch. But doth not this set forme of Prayer binde the spirit?

Phil. That is not materiall: but indeed they helpe the spirit, as is aforesaid. And we binde the spirit thereby no more, then did holy men binde the spirit by set and stinted prayer, which they in Scripture are recorded to haue vsed: yea, no more then both the conclusion of any praier binde the spirit, when we breake off praier.

Euch. Yet mee thinkes that set praier manifests onely the memory, and written praier the faculty of reading, but the spirit they doe not manifest?

Phil. Both may bee manifested thereby, and that as well, as the spirit was manifested

testified in the set Praier of Christ, which be-
 blessed (as aforesaid) and in the Pag. 125. cited
 Praiers of many others his Prophets
 and seruants. And why may not a written
 Praier manifest the spirit, as well as a text
 or lesson of holy Scripture manifest the spi-
 rit, which indited the same, being read in
 the Congregation: as is warranted, Luke
 4.17. Act. 13.15.17.& 15.21. And like as the
 Scripture did not onely manifest the spirit,
 when it was first indited, but doth also when
 it is read: so Praier, which manifested the
 spirit when it was first indited, serueth also
 to manifest the spirit, when it is repeated or
 read: but when it is indited, it manifesteth
 the spirit inditing, and when it is repeated,
 or read, it manifesteth the spirit which hath
 indited. And when it is indited, then is the
 facultie of conceiuing or inuention exerci-
 sed, and when it is repeated or read, that
 facultie resteth: but other faculties with the
 affections may be exercised, if not moze then
 when the inuention is working.

Euch. Against this set forme of Prayer, a
 maiue obiection is, that such Praier is drawne
 not out of the heart, but out of the booke:
 this I finde in the booke of differences of se-
 parated Churches, Pag. 3. Chap. 4. Vers. last.

Phil. Praier may bee drawne out of a
 Booke, and yet out of Gods Treasury; and
 it

It was drawne out of the heart before it came in the Booke, though not out of thine heart: yet that which is drawne out of an others heart, may bee profitable vnto thee; else why desire wee the Prayers one of another for vs? And albeit thou drawest it originally out of the booke, yet thou drawest it into thy heart (the Spirit where Prayer is read working there by the Booke, that which Prayer being indited, worketh by the inuention without the Booke) and then let thou drawest it out of thine heart. Secondly, and thou first offerst it to God out of thine heart, drawing it originally out of thine heart in respect of oblation, and so it may bee acceptable, as the prepared Ramme, which Abraham found in a Bush and offered it to the Lord. To conclude, as wee must iudge the Leuites to haue sung the Psalmes of David (being many of them Prayers as aforesaid) out of the Booke set before their eyes, vnlesse wee will (beyond likelihood) iudge them to haue had all the Psalmes of David by heart, with the Muscull notes answering the Church instruments: so againe, Psalmes gotten by heart, are drawne out of the Booke out of which they are gotten: whereby vpon disallowance of Prayer drawne out of a Booke, must needs follow a disallowance of singing those

Psalmes which are gotten by heart out of the Booke, and so by disallowance of read Psalmes, and Psalmes gotten by heart, both which are drawne out of the Booke, will follow disallowance of singing of Psalmes at all, and all this followes vpon the disallowance of read Prayer, which, to end, we cannot altogether doe, vnesse we disallow the saying of the Lords Prayer, which also is drawne out of a Booke.

Ench. And now I pray, what thinke you of our *Communion* or *Service Booke*? may I lawfully be present at the Prayers of the same?

Phil. I will tell you what M. Deering, writing against M. Harding, speaketh of the *Communion Booke*, hee speaketh to this effect, and why, M. Harding, doe you disgrace the Booke of Common Prayer, since there is nothing in it contrary to Gods Word. And Doctor Taylor, that blessed Martyr, three nights before his suffering, gaue and commended to his wife a Booke of the Church Service, which in the time of his imprisonment he (as M. Fox writeth) daily vsed: and the same Anthour vpon the yeere 1557. writeth of another godly Martyr, who had a company of Bookes throwne into the fire with him, and by euent a common Prayer Booke fell betwixen his hands, who receiued it ioyfully and kissed it; and praised holding his

his hands vp to Heauen, and the Booke be-
thirt his Armes next his heart, thanking
God for sending him it, and professing his
gladnesse to bee burned with such a Booke.
And thus condemning this holy Booke, you
condemne the iudgements of these, and ma-
ny other holy men, who after they had pain-
fully penned the same, gaue many of them
their lines for the Gospell, amongst whom
M. Fox in his ninth Booke of the Acts and
Monuments, nameth that reuerend Bishop
Cranmer, and saith, The rest were the best
learned and discret men.

Ench. Doe you speake this, to perswade
onely the vse of set Praier?

Phil. In no sort. For howsoever these
things haue bene said to proue the lawfull
vse of set, skinted, and prescribed, or read
Praier, and namely of read Praier in the
publike assemblies of our Church (which
is so neglected or contemned of many, that
at the publike confession of sinnes, in great
Congregations scarce soztie are present
vpon the Sabbath day) yet none hereby
may take occasion, or be permitted so to rest
wholly in such forme of Praier, as alwaies
to keepe idle the spirit within them, or grace
given them for growth in the power of
Prayer, to dull, let, or bury, the gift or
grace of the Spirit tending to riper perfec-
tion.

tion. But euery one ought to stirre vp, and whet the Spirit, and exercise the grace, and power receiued, to be fitted not onely to repeat or read, but euen to indite any good matter: and to be fitted by readinesse of inuention suitable to all occasions, being as in the whole inward man, so in the ripenesse of inuention and facultie of conceiuing increased, and more & more perfected: not alwaies to remaine like Children or Weakelings, needing to creepe vpon all sourse, or to walke with a staffe, but able to goe without such helpes; which any shall do through Gods assistance, by vsie and frequent exercising themselves in Prayer, and obseruation and imitation of other good Prayers heard or read, and by keeping a good method and order in praying, by serious meditation, and by well attending to what Prayer is said.

A briefe

A brieſe Prayer vpon the Lords Prayer.

OVR Father: By the benefit of creation, through thine omnipotency; assistance of preſervation, through thy prouidence; gift of Adoption, through thy grace; communication of eternitie, through thy Chriſt. *Which art in Heauen: over-raigning, by thy power; inlightning, by Spirit; forgiuing, by thy mercy; ruling, by thy Maieſty. Hallowed be thy name: of vs, by an honeſt cōuerſation; in vs, by a cleere conſcience; from vs, by an honeſt report; aboue vs, by the representation of Angels. Thy Kingdome come: in thy Holy Church, by the ſanctification of the Spirit; in thy faithfull ſoules, by iuſtification of faith; in thine Holy Scriptures, by inſtruction of Miniſters; in thy celeftiall Paradife, by aſſimilation to Angels. Thy will bee done in Earth: in ſingleneſſe of heart, by humilitie; chaſtitie of body, by abſtinence; holineſſe of will, by cuſtome; truth of action, by diſcretion. As it is in heauen: willingly without murmuring; ſpeedily without delaying; conſtantly, without ceaſing; vniuerſally, without omitting. Giue vs this day our daily bread: for humane neceſſitie, to cover our ſhame; future proſperitie, to maintaine our calling; preſent libera-
litie,*

lie, to doe good to others; eternall glory to lay vp in Heauen. *And forgive vs our trespasses: of omission, in things commaunded, commission, in things forbidden: of the first Table, against thy selfe; and the second Table, against our neighbour. As wee forgive them that trespass against vs: Heartily, in puritie; cheerefully, in curtesie; continually, in Christianitie; forgetfully, in not requiting like for like. And lead vs not into temptation: either importunate, which weariech; or sudden, which discourageth; or fraudulent, which deceiueth; or violent, which ouercommerch. But deliuer vs from all euils: of mundane aduersitie, which will disquiet vs: Satans subtiltie, which will destroy vs; humane crueltie, which will overthrow vs; eternall misery, which may torment vs. For thine is the Kingdome: powerful in it selfe; comfortable to vs; terrible to thine enemies; eternall in Heauē. Power: great, in our creation; mighty, in our preservation; mercifull, in our iustification; and wonderfull in our glorification. And glory: For which thou diddest make all things; to which wee referre all things: in which all things do remaine on Earth; and by which al thy Saints shal reioyce in Heauen. For euer & euer: in themselves, by continuance; in thy Saints, by practice; in thy creatures, by prooffe; in the wicked, by torment.*

ment. *Amen* : so bee it : by intention of the minde ; serious inuocation of thy name ; diligent execution of thy Commandements ; continuall communication of all thy mercies prayed for.

Another of the like Argument.

Our Father : high in Creation, sweet in loue, rich in mercte. Which art in Heauen : the glasse of eternitie, the crowne of iucunditie, the treasure of felicitie. Hallowed be thy name : that it may bee hong to the mouth, musicke to the eare, a fire in the heart. Thy Kingdome come : pleasant without mixture, safe without annoyance, sure without losse. Thy will bee done : that wee may say that thou hatest, loue that thou lovest, and by this doe that thou commandest. In earth as it is in Heauen : willingly, readily, faithfully. Giue vs this day our daily bread ; necessarie for this life, not superfluous for our delights, nor waiting to our necessities. And forgie vs our debts : against thee, our neighbour, and our selfe. As we forgie our debtors : who haue wronged vs in our body, goods, name. And lead vs not into temptation : of the World, Flesh, Deuill. But deliuer vs from euill : past, present, to come ; Spirituall, Corporall, Eternall, And this we

wee aske, because thine is the Kingdome: for
thou rulest all: Power, for thou canst doe
all; and Glory, for thou givest all: now,
whilest we doe live; and for ever, whilest we
shall live. Amen; neither doubt we, but that
wee shall certainly obtaine these things;
because thou art loving as our Father, and
powerfull in Heauen. Thou sayest Amen,
by commanding; art Amen, by performing;
we say Amen, by believing and hoping: say
but the word, and we shall be cured.

*Dauid tentatur, tentatus orat, orans
Liberatur, liberatus gratias agit, August.*

*Dauid is tempted, being tempted hee
prayeth, praying is deliuered, and being de-
liuered, he giueth thanks.*

This is the summe both of *Dauids* Psalmes,
and the Lords Prayer.

MAT. 26. 41.

*Watch and pray, that you fall not
into temptation.*

A
COMMUNI-
CANT IN-
STRUCTED.



LONDON
Printed by *William Stansby*, for
William Barret. 1616.

To
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To the right Honourable,
the Lady FRANCIS, daughter
to the most Honourable the Countesse
of Darbie, and wife to the Honourable
Sir JOHN EGERTON,
Knight of the
BATH.

MADAME,



*Albeit, the houses of the poore
are not at any time, as of the
rich, alike adorned with gor-
geous furniture: yet the gar-
dens of the poore, as well as
the rich, are in the Spring-time, alike covered
with flowres furniture.*

*The great Flowre of the Sunne, it is not
indeed found but amongst the rich: but the
Marigold Heliotropium, which openeth
and setteth with the Sunne, (and which is
as profitable as the other is beautifull) this is
(amongst other sweet and wholesome hearbs)
ordinarie in the poorest Orchard.*

*These kind of hearbs sometime they use
for meate and medicine; and often, wanting
things to present their betters with, of these
M they*

THE EPISTLE

they doe offer a poesie of Flowres: As they haue receiued, so they giue.

That spirituall Garden, which is committed to my keeping, hath not at this time any rare flowres in it, but such as being planted some few yeeres past, doe now shew themselves in a more Orient colour, and in greater abundance. Out of them, this Spring-time, I haue gathered three seuerall nose-gates, and two of them are presented to two most honourable Counsellors: this Third I am bold to present to your Honour.

The Lady
Honour.

I hope there is no such Antipathie betwixt flowres and you, as there was betwixt a worthie Ladie and a Rose: especially such flowres as these; since Religion, which giueth colour and smell to euery flowre in this poesie, is the fairest flowre in your owne Garden.

You haue, I confesse, great Honour vpon earth, being descended of a Royall Familie, Allied to the greatest Preres of the Land, Embowed to an Honorable Knight, blessed with hopefull children, and graced (as I heare) with rare gifts of nature: but, that Christs Religion is so precious vnto you, your greatest honour is reserved in Heauen.

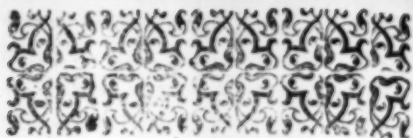
If

DEDICATORIE.

If it please you to entertaine this poore
present, which before now, I was afraide to
offer to any: I doubt not but as you shall re-
ceiue comfort by it: so it shall receiue such fa-
uour by you, that this spirituall nose-gay, com-
ming from you into the hands of others, will
not bee vsed as other flowres are, this mor-
ning in the bosome, the next to the beesome.
But it will be often in the hand, frequent in
the sight, and comfortable to the sent of each
sauourie soule.

The God of Heauen who hath planted you,
as one of his fairest flowres, in his Garden, the
Church Militant, so water you with the dew
of Heauen, and heauenly Graces: that after
you haue long flourished here, you hereafter
may, with your Honourable two Sisters, Eli-
zabeth the vertuous Countesse of Hunting-
don, and Anne that Worthie Ladie Chan-
doyes, be transplanted into that Garden of E-
den, the Church Triumphant, and for euer
flourish in the Courts of your God. London,
St. Martins in the Fields, Iune the 16.
Anno 1613.

At the service of your Honour,
ROBERT HILL.



A PITHY DIS-
COURSE OF OVR
COMMUNION
with CHRIST.

THough the *Word* of life, in
it selfe causeth *Peace*, yet
by the malice of *Sathan* it
occasioneth *Warre*: and
though the *Sacrament* of
life shew our *Communion*
with *Christ*, yet by the corruption of *man*, it
is made an instrument of *combustion*. The *U-*
biquiterian Lutheran is zealous on the one
side for his *Consubstantiation*, and with the
Bread and Wine, he will chap vp his *Sanionr*:
Th *Artolatrian Romanist* is as zealous on the
other, for his *Transsubstantiation*, and after the
repetition of fve Latine words will deuoure
his *Creator*. And if varieties of opinion con-
cerning the Lords Supper, should but heere
bee repeated; as a great *Skip* would not hold
the

the Reliquian pieces, which the Papists haue of *Christs crosse*: so a large *Volunsee* would but hold the opinions which are about *Christs Sacrament*. Is it the fault of this *blessed Banquet*, that so many are distracted about feeding vpon it? no it is not.

It is reported, that one in a lightsome house being *stricken blind*, complained exceedingly of the darknesse of the chamber, whereas the fault was in the want of his sight. When the *eye* is dimme, it must not complaine of the *Sunne* if it see not: when *stomacke* is corrupt, it must not complaine of the *meate* if it digest not: and when the *fantasticall* wit of man is wedded to *reason*, no maruaile, if it perceiue not the *things* of *G o d*. The *preaching* of *Christs Crosse* was a *scandall* to the *Iewes*: their owne corrupt heart caused it to be offensive: The *Administration* of *Christs Sacrament* is a stumbling block to the *curious*: their owne carnall conceit make them to fall. If we could in our iudgements subscribe vnto the *written Word* of *God*, and of *spirituall* things conceit after a *spiritual* manner, our *Capernaiteall* Aduersaries would not looke heere for a *Breaden God*, and our *carnall* Gospellers would looke for more heere then common Bread. It is, euen to the *wicked*, the *Bread* of the *Lord*, and to the *godly*, that *Bread* which is the *Lord*.

A pithie discourse

By comming to the *Lords Table*; (if wee come as wee should) wee reape much good: for heere we may behold the *loue* of *Christ* to vs, who as a louing friend, by this *remembrancer*, desires euer to liue in our minds, and memories: and the *providence* of *Christ* for his beloued friends, that his *benefits* bestowed might truly profit, and being kept in memorie, might enioy their end, *euer to shew forth his death till he come*. Yea, by thus comming we *testifie* our *spirituall* nourishment by his botly and b'oud: we *seale* to our selues the *pardon* of our finnes: *Christ* *covenants* with vs to *receiue* vs graciously: wee *condition* with him to *obey* him principally, and if we desire eyther to *testifie* our desire of the *first* resurrection, out of the *grau*e of sinne, or our hope of the *second*, out of the *grau*e of death: wee shall doe both these, so often as we come to the *holy communion*. In a word, it is a *testimonie* of our *profession*, and *consent* to Gods Religion: a *token* of our *separation* from all the tents of Sathan: an *obligation* of our constancie in the *profession* of the Gospell: a *finew* and *conservation* of publique meetings: a *cameat* to take heed of *relap'se* into sinne: a *comforter* in the midst of any Temptation: and a *seale* of that *communion* which is betwixt *Christ* and *Christians*.

I. Cor. 10. 16 *The cup of blessing which wee blesse, is it not the communion of the blood of Christ? and the bread*

of our communion with Christ.

bread which we breake, is it not the communion of the bodie of Christ? as the preaching of the Gospell is Gods powerfull instrument to signe our saluation: so the Sacrament of the Lords Supper is an effectuall instrument to seale this coniunction. Now that wee may more frequently communicate with Christians, I am bolde to intreate of our communion with Christ.

In the first *Adams* innocencie, there was an act of association betwixt God and man: but with condition of mans loyalty to God. The condition is broken, man is exiled from Gods presence, and becometh an enemy both to God and man. Gods Justice cannot admit sinfull man into favour: mans infidelitie hinders him from suing to God for favour. Christ our Saviour, the *divine* Sonne of God, and humane *Son* of man, satisfieth Gods Justice, acquaints man with Gods mercy: and in the fulnesse of time, *this seed of the woman breakes the Serpents head.*

• *q̄rā 7*
3̄ārā.
non 3̄ārā.
7ārā.

But wouldest thou have communion with Christ, his all-sufficient satisfaction will do him no good. What then may this communion be? it is a spirituell societie of mutuall love betwixt Christ and his Church. A societie, like vnto that of *Adam* and *Henuah*, when they twaine became one flesh: spirituell, like vnto that of the soule and the bodie, where they by the spi-

A pithie discourse

rits, become one man : of mutuall loue, like a paire of Turtle Doves, who neuer know any other but one mate : of *Christ and his Church*, like that of the *head and the members*, when they, by certaine *iunctures*, become *one body*.

Christ communicated with our nature in his *incarnation*, when hee tooke vnto him the seed of *Abraham* : hence comes that *Vnion* which wee call *Hypostaticall* : and hee is become *Flesh of our Flesh*. Wee communicate with the person of *Christ*, when we are incorporated into him : Hence comes that *union*, which we call *mysticall*, and we now become *Flesh of his Flesh*.

If we consider the *things* vnited together, this vnion is *Substantiall* and *Essentiall* : if the *bond* by which they are vnited, it is *spirituall* and *secret*. And as wee haue feeling of *Christ* dwelling in our hearts, so the more shall we haue feeling of this blessed societie : by which wee haue *ἑνωσις* an *union κοινωνία* fellowship, and *μετοχὴ* participation with whole *Christ* and his merits, and meet altogether in the vnitie of faith, and knowledge of the Sonne of God, vnto a perfect man, and vnto the measure of the age of the fulnesse of *Christ*, Ephes. 4.13.5.30. But as in our separation from God, by the spirit of Sathan, our *minde*, heart, and *wils* were first seuered, and then followed the whole man : so the first thing in this *coniun-*

ction,

of our communion with Christ.

tion, which must be ioyned with God by his Spirit, is the *understanding by knowledge*, the *heart by affiance*, the *will by obedience*, after which will follow all the *new man*.

By the *humanitie* of Christ we are conioyned to him: and by his *Spirit* hee is ioyned to vs. Not, either by an *actuall* falling of Christs flesh into *ours*, or a *natural* contiguity or connexion of our *persons*, or *essentiall* commixtion of his body with *ours*: but by a copulation and connexion altogether *spirituall*, felt by *grace* in this life, and seene by *glory* in the life to come, when Christ and his Church, before Gods Iudgement seate, shall appeare as *one christ*.

But Christ is in *heauen*, and we vpon *earth*. Send thy *faith* into *heauen*, and bee in *heauen* is ioyned to thee heere vpon *earth*. Thy *sight* in a moiment can visibly touch the *starres* of *heauen*, much more may thy *faith* touch that *Morning starre*, and *Sunne of righteousness* which is in *heauen*. Say that the *wife* bee in *England*, the *husband* in *India*: the *head* aboue, the *feet* below: the *branches* on the top, the *roote* in the ground: the *spring* in one place, the *rimers* in another: the *foundation* on the *earth*, the *building* in the *ayre*, is there not notwithstanding an *union* betwixt them? Surely there is. *christ* is our *husband*, the *Church* is his *sponse*: *Christ* is our *head*, each *christian*

A pithy discourse

Christian is a member: Christ is the roote, the righteous are branches: Christ is the fountaine, the Religions are rivers: Christ is the foundation, belcuers are Gods building. Be hee neuer so high, euen in the highest heauens, wee vpon earth are so ioyned vnto him, that by vertue of this vnion, our soules do receiue the life of grace in this world, and our bodies shall receiue the life of glory in the world to come. Heere, this coniunction appeares in the unity of spirit: for in it there is neither a commixtion of persons, nor an vnion of substances, but a confederation of our affections, and concatenation of our wils: there it sha'l appeare in the consociation of our persons. For wee shall enioy there, a most holy, and comfortable conuersation with Christ, see him as hee is, conferre with him face to face, and as in this Sacrament, (as by a marriage ring) wee are espoused to him heere: so there we shall bee solemnly married to him for euër.

And all this comes vnto vs, because the word was made flesh: not because that *Flesh* hath any such vertue in it selfe (*It is the Spirit that quickneth, the flesh profiteth nothing*) but in that it is, *caro verbi, flesh united to the word*, to that word, which is the fountaine of life quickning all things, and causing the death of that flesh to obtaine for vs eternall life. *The flesh is not quickning in it selfe, but in the word,*
Hypo-

of our communion with Christ.

Hypostatically vnted vnto it, saith Cyrill.

This word by *personall vnion*, quickneth Christs humanitie, and giueth it, for our saluation, *merite* and *efficacy*: and by *mysticall vnion* quickneth Christian consciences, and ioyneth them in loue and life vnto God: so that now there is a mutuall *gining* and *receiuing* betwixt *Christ* and his *Church*.

From *Christ* wee receiue, first him *selfe*, with the *Father*, and their *Spirit*, to become our portion. Secondly, *Adoption*, to be actually made the children of God. Thirdly, a *title* and *right* to *Christs righteousness* in his sufferings, and with al to his *fulfilling* of the whole Law. Lastly, a *right* to the *Kingdome* of heauen, which now is made the *inheritance* of the *Saints*.

And what doth hee now receiue from vs? surely *drosse* for *gold*, *euill* for *good*, *shame* for *glory*, *sorrow* for *solace*, & a *curse* for this *blessing*. For he receiues from vs, first, our *sinnes*, with the *punishment* thereof, made his by *imputation* and *suretyship*. Secondly, our afflictions, which hee accounts his *owne*, so long as we suffer for *righteousnesse* sake. And this is our communion which we haue with *Christ*.

But because wee are all *members* of one *body*, and are all *baptized* into one *Spirit*, and after do *eate* of one *bread*, there is also a *communion* with all Christians, *one* with an *other*.

Art

A pithy discourse

Art thou a *living* Saint vpon earth? thou art in regard of *minde*, of one *iudgement* in the grounds of *pie-tie*, *affection*, of one *heart*, alike affected to *God*, *Christ Iesus*, and euery good *Christian*, though thou wast neuer acquainted with them. And in regard of the *gifts* of the *spirit*, like a good candle, thou wilt spend them all to the good of others; and bee ready to *serue* thy brother in loue; and both by *example*, *admonition*, *exhortation*, *consolation* and *praier*, to conuey all graces in thee to an other; yea not to bee wanting to him in *communicating* thy goods. And for our *comunion* with the *dead*, they in *heauen* doe pray generally for all vs, and we on *earth* do desire our *dissolution* to be with them.

But, that we may iniey this *blessed* societie, we must walke in the light. For, *If we say that wee haue fellowship with him, and yet walke in darknesse, we lie: but if we walke in the light, as he is in the light, then haue we fellowship one with another*, 1. *loh. 1. 7.* (that is, *God* with vs, and we with *God* and godly people) and the blood of *Iesus Christ his Sonne* purgeth vs from all sin.

Thus then *Christ* in *heauen*, by his *spirit*, is so vnited to vs, and we on *earth*, by our *faith* are so vnited to him, that without him wee can doe nothing, and with him we are able to doe all things: Of his fulnesse we receiue grace for grace. And as by the power of the sunne in the

the second heauen, all things are made *fruit-
ful* here vpon earth: so by the power of *Christ*
in the third heauen, all men become *sanctified*
in the Church; yet not by the alone *inward*
operation of his *Spirit*, without the *outward*
vie of the *Word* and *Sacraments*. By the word
alone, when the *Sacraments* are not admini-
stred: and both by the *word* and *Sacraments*,
when they are ioyned together. Is the *word*
preached? in it *Christ* *speaketh* by his *Spirit* to
vs. Are the *Sacraments* administred? by *bap-
tisme* wee are receiued into the *communion* of
Gods couenant, and by the *Encharist*, we are
more confirmed in the same. By the *word*,
God enters by *one gate* into vs, namely by the
care: by the *Encharist* hee knockes at *all* the
gates of our *soule*, and seekes entrance by eue-
ry *sense*. Are they both conioyned? our vnion
becomes more *effectuall* vnto vs. By the
word *without* the *Sacraments*, *Christ* may
come vnto vs: by the *Sacraments* *without* the
word, he wil not come vnto vs. *Add the word*
vnto the Element, and it becomes a *Sacrament*.
This I write against such as thinke, that *Christ*
doth after a *farre* better sort communicate
himselfe to vs in the *Sacraments*, than he doth
in the *word*, whereas the *Sacraments* haue all
their efficacie from the *word*, euen the *word* of
institution, deliuered by *Christ*, and vnder-
stood of *christians*. Yet note, that in the *Sa-
craments*,

ements, Christ communicates himselfe more particularly to vs then in the word. The end of both is to ioyne vs to him, and himselfe to vs: that wee being thus *one* with him, might grow vp together with him, till that he at the last become *all* in all of vs; hee (by this matrimoniall coniunction) to *love* vs as his *spouse*, we to *reuerence* him as our *husband*, and both hee and wee together, to be *honored* of God the Father, in the resurrection of the iust, with complete glory.

Consider what I say, and the Lord giue thee vnderstanding in all things, *Iune 16,*
1613.

Thine in the Lord,

ROBERT HILL.



A COMMUNICANT PREPARED TO THE LORDS TABLE.

Question.

MY good Auditor, after all these instructions concerning prayer, are you not desirous to receive the Lords Supper?

Ans. Yea sir, I am desirous with all mine heart, if you shall thinke me fit for so holy a Banquet.

Quest. But since you call it a Banquet; tell me how many sorts of Banquets are mentioned in Gods Word?

Ans. Three.

1. The Kingdome of Heauen, Mat. 22. 3.
2. A Banquet for the sowles of the ayre. Zep. 1. 8.
3. A Banquet of feasting, Gen. 21. 8. & 43.

34. 1. Sa. 25. 36. Hest. 1. 3. Ioh. 2. 9. Lu. 15. 23.

4. A Banquet of the Word, Prou. 9. 1.

5. The Banquet of a good conscience, Prou. 15. 15.

6. The Banquet of his Supper : and to this I am bound to come as a guest.

Quest. Is it then a matter of necessity to come to the Lords Table?

Ans. Yea surely it is most necessary; whether I regard the commandement of God, the necessity of eating the Paschall Lambe, the custome of ancient Christians, the communion of the Saints, or the further confirmation of my faith in Christ.

Quest. How many properties are there belonging to a fit guest?

Ans. Two: one inward, another outward.

Quest. Which are the inward properties?

Ans. 1. He must be bidden, Luk. 14. 8.

2. He must be humble, Luk. 14. 9.

3. He must haue knowledge of the person, to whose table he comes, Prou. 23. 1.

4. He must bring an appetite to eat, Pr. 9. 4.

5. He must put on Christ, his wedding garment, Rom. 13. 14.

6. He must vse banquet-like talke within himselfe, concerning v^e vse of these mysteries.

7. He must be sober in vsing them.

8. Cherefull in receiuing them.

9 Louing to his fellow guests.

10 Thankesfull to the Master of the feast.

Quest. What is the outward propertie?

Ans. A reuerent hearing of the Word, and the like receiuing of the Sacrament at that time.

Quest. What must you doe to bee a fit guest?

Ans. Samuel bids me to sanctifie my selfe, David bids me to wash mine hands in innocencie, and Paul bids mee to examine my selfe, and so to eat of that Bread, and after to drinke of that cup.

Quest. By what rules must you make this tryall?

Ans. 1 By the Spirit, whether I haue it or not, 1. Ioh. 3. 24.

2 By the Word, whether or no I haue obeyed it, Psal. 119. 59.

Quest. How doe you proue this examination to be needfull?

Ans. 1 If the Iewes durst not eate the Paschall Lambe without it, I must not eat of the Lambes Supper without it, 2. Chro. 35. 6.

2 I must neither pray, nor heare Gods Word, before I see in what estate I am, Eccl. 4. 17. Lu. 8. 18. and if I want this, I may as well be Iudas as Iohn at the Lords Table.

4 A Communicant instructed.

3 I come in the best sort I can to the feast, or presence of any great man in this World, Prou. 22.1. Gen. 41.14.

4 Hee that came without his wedding garment, was examined how hee came thither, Matth. 22.12.

If I eate and drinke vntworthily, I eate and drinke mine owne damnation, 1. Cor. 11.29.

6 David must not eate the Shew-bread, 1. Sam. 21.4. nor the Leuites beare the Arke, Exod. 29. nor Moses stand before God, Exod. 3.4. nor so much as a snuffer bee in Gods house, without sanctification, Exod. 25.38.

7 If Christs dead bodie must bee wrapped in a cleane linnen cloth, Ioh. 19.40. and laid in a new Sepulchre, v. 41. how must we bee prepared to receiue the same body crucified, and bloud powred out for vs? And if they hasted so to the Well of Bethesda, Ioh. 5.2. or the waters of Siloam, Ioh. 9.7. or Samaria, Ioh. 4.13. why should not we doe the like to this Bread and liqur of life?

8 Will wee not put our common meate and drinke into vncleane vessels, and dare we put Christs meate and drinke into vn sanctified soules?

9 Else wee pollute the very bodie and blood of Christ, Hag. 2.13.14.

10 By this Holy Preparation I shall reape

reape great profit, Christs bodie shall bee
meat vnto mee, and his blond drinke vnto
me: for, if the touching of Christs garment
profited one woman, Matth. 9. 21. the seiding
on his bodie must more profit vs.

Quest. What comfort shall you reape by
this carefull examination?

Ans. Much euery way: for by it I am,
1 Assured of my communion with Christ.

2 That I desire this pledge of that com-
munion.

3 That I reuerence his holy Institution.

4 That I am no Swine, to whom these
pearles should be denied.

5 That I am a true member of Christs
Church.

6 That I need not feare to goe out with
Christ to mount Caluerie, because I haue
prepared my selfe to feast with him in his
Parlour at Ierusalem.

7 Then Christ will say vnto mee, as hee
did to his Spouse in the Booke of Canticles,
*Eat, O my friend, and make thee merrie, my be-
loued,* Cant. 5. 1.

8 As I addresse my selfe to feast with him:
he will Christ come and sup with me, Reu. 3.
10. and as the Jewels giuen by Abrahams
seruant to Rebecca, were receiued as com-
fortable pledges of Isaaks loue to her; so
these Jewels offered mee by Gods seruant,

are as pledges of Christs love, to bee receiued cheerefully by me: yea and when I see my selfe worst in mine owne eyes, then (as you taught mee) I am best in the eyes of God.

Quest. What things are required of him that will come a fit guest to the Lords Table?

Ans. Three things.

1 The first, what I must do before I come.

2 What I must doe when I am come.

3 What I must doe after I haue beene partaker of that Holy Supper.

Quest. What things are required of you before you come?

Ans. Two things.

First, I am bound to examine my selfe, 1. Cor. 11. 28.

2 I am bound to pray and meditate of diuers things.

Quest. What is examination?

Ans. It is a tryall of my selfe, how I stand in the grace of God, 2. Cor. 13. 5.

Quest. What learne you out of this, that a man must examine himselfe before hee come to this Table?

Ans. First, that children are not capable of this Banquet, 1. Cor. 11. 28. though the Ancient Church administered it to them.

2 That ignorant persons must not approach to this Table, 1. Cor. 11. 24.

3 That

A Communicant instructed.

7

3 That mad people are not to be admitted to this feast, 1. Sam. 21. 15

4 That such as intend to live in their sinnes, must not dare to approach unto this Communion, 1. Cor. 11. 27.

5 That such as doe not trie themselves, cannot come.

6 That such as doe trie themselves, must come after triall, and may come with much comfort.

Quest. Doe you thinke that a man may not come to the Lords Table, vnlesse some good time before, he examine himselfe?

Ans. There is a *Primarie*, and after it a *Cusomarie* receiuing of the Lords Supper: when I first receiue it, it is most fit that I be prepared by my Parents, Tutors or gouernours: that I be examined by my Minister, and aduised of my selfe, how I come to this holy Banquet. But after that time, vnlesse it be after some speciall offence, I thinke this strict course is not of necessitie.

Quest. Why thinke you this course most necessarie, at your first communicating?

Ans. 1 Because it is a kinde of confirmation of my Baptisme.

2 A second receiuing of mee into the Church.

3 My first admission of mee, to the King of Kings Table.

8 **A Communicant instructed.**

4 A solemnization of my spirituall marriage with Christ.

5 I am but a novice, and then must especially thinke what I doe.

6 I may, by so doing, cause others to come reverently to this holy Table.

7 If I be once fitted, and prepared by my Minister, hee shall not need a second tryall of my knowledge and faith.

8 Lastly, I shall keepe the monthes of mine aduersaries, who say, yong folkes care not how they come to this feast.

Quest. When then is a man fit to receive?

Ans. When he is fit to pray.

2 When he is fit to heare.

3 When he is resolved to forgiue.

4 When he meanes to bee a new man: for all which duties, I thinke we should bee fitted at all times, especially when we come to this Sacrament.

Quest. Wherein stands that examination aforesaid?

Ans. In five things.

1 I must examine what knowledge I haue, *Prou. 19. 2.*

2 What faith I haue, *Act. 8. 27.*

3 What repentance I haue, *Exod. 10. 8.*

4 What obedience I haue, *Psal. 26. 6.*

5 What loue I beare to my brethren, *Math. 5. 23. 24.*

Quest.

Quest. Why must you examine what knowledge you haue?

Ans. Because, 1 **W**e knowledge **I** beare the Image of God, Coloss. 3. 10.

2 **W**ithout knowledge the minde is not god, Prou. 19. 2. **N**ay, Ignorance is hel, sayth Marke the Hermit.

3 **H**e that is ignorant, is worse then the Deuill: the one knoweth much, the other nothing at all.

4 **W**ithout knowledge we cannot practise.

5 **I**n this knowledge is eternall life: Ioh. 3. 36.

6 **H**e that is ignorant, is Salomons foole: A foole? **N**ay, a beast amongst men.

7 **I**gnorance is a soze-runner of destruction, Hos. 4.

8 **K**nowledge is the eye of the soule.

9 **T**he Prophets pray and preach against ignorant persons, Iere. 10. Hos. 4. 2. 3.

10 **K**nowledge is the Mother of Faith, Repentance, and all Graces: yea, the want of it maketh men most deceived in the Doctrine of the Sacrament.

Quest. Wherefore then are the people ignorant?

Ans. The reason is: 1 **T**heir idlenesse, Prou. 23. 4.

2 **T**heir malice, Iob. 31. 14.

3 **T**heir wilfull blindnesse, 2. Pet. 3. 5.

4 Their pride, Psal. 25. 9.

5 Their worldlinesse, Eccles. 38, 25.

6 Their blindnesse by Satan, 2. Cor. 4. 3.

7 Naturall corruption, 2. Cor. 2. 14.

8 Which is the maine of all, want of the catechizing of the yong, want of meditation in the old, and of conference of that which is preached, in all.

Quest. Wherein stands the examination of your knowledge?

Answ. In two things:

1 What generall knowledge I have.

2 What knowledge I have in particular.

Quest. Wherein consisteth general knowledge?

Anf. In three things: whereof the first is:

1 What knowledge I have of God.

2 What knowledge I have of my selfe.

3 What knowledge I have of the covenant of grace.

Quest. What knowledge must you have of God?

Anf. I must know him to be such an one

as he hath revealed himselfe in his Word, to wit, one^a invisible^b and indivisible Essence^c, and three truly distinct Persons^d, namely, the Father begetting^e, the Sonne begotten^f, and the Holy Ghost proceeding from the Father and the Sonne.

^a Deut. 6. 4.

^b Ioh. 1. 8.

^c Exod. 3. 11.

^d 1. Io. 5. 7. 8.

^e Iohn 3.

^f 16. 18.

^g Psalm. 2. 7.

^h 1. Io. 15. 26

Quest.

Quest. Must you know nothing else of God?

Ans. Yes, I must know that hee is
 • Creator, and ^agouverneur of all things, ^a Gen. 1. 1.
 • a most wise vnderstander and knower of ^b Mat. 10. 10
 all thoughts, most ^c holy, ^c iust, and ^d mer. ^d 1. Pet. 1. 17
 • full to his creatures, that he is ^e eternall, ^e Psal. 145. 17
 without either beginning or end ^f h, and that ^f Psal. 103. 8
 he is present in all places. ^g Reuel. 1. 17
^h Prou. 15. 3

Quest. How may you know whether you have this saving knowledge of God?

Ans. By my loue to him, longing after him, desire to be with him, and zeale to performe obedience vnto him.

Quest. What must you know concerning your selfe?

Ans. That by nature I am stained wholly with ^a originall sinne: so that my ^a Gen. 4. 5.
 • minde is full of blindnesse ^b c, with, of fro- ^b Ephes. 4. 18
 wardnesse ^d, affections of perversnesse ^c my ^c Rom. 6. 18.
 conscience, of guiltinesse, so that thereby I ^d Ephes. 4. 19.
 am subiect to the ^e curse of God in life, in ^e Psal. 51.
 death, and after death. ^f Deut. 27. 26
^g Gal. 3. 10.

Quest. What things are you subiect to in life?

Ans. By reason of this sin, in my ^a soule ^a Deu. 18. 61
 • I am a subiect to madnesse ^b, in my body to ^b Deu. 28. 40
 diseases ^c, in my goods to losse, and ^c Deut. 28.
 name to reproch. ^d 28. 62.
^d Prou. 10. 7

Quest.

Quest. What are you subiect to in death?

a Gen. 2. 17

Ans. To the separation of the^a soule from the body; and in that separation, to bee either ^b comfortlesse, or ^c senselesse.

b Mat. 27. 4.
c 1. Sa. 35. 37

Quest. What are you subiect to after death?

d Mat. 25. 14

e Luk. 11. 36

Ans. To be ^d tormented for ever with the Devill and his angels^e and to bee cast away from the presence of God.

Quest. What must you know concerning the covenant of grace?

f Lu. 1. 68. & c

Ans. That ^f Christ Jesus hath delivered mee from this misery: who being very Gods, became man ^b to die for my sinnes, and rose againe for my iustification.

g Ioh. 1. 1.

h Rom. 4. 25.

Quest. What particular knowledge is required of you?

Ans. I must know the nature and vse of this Sacrament, 1. Cor. 11. 18.

Quest. What then is the Lords Supper?

Ans. It is a Sacrament, wherein by the vse of Bread and Wine, those that are ingrafted into Christ, are nourished to life.

Quest. What learne you out of this definition?

Ans. 1. That he cannot eate the Lords body, who is not of the Lords body, August.

2. That a man must come with all char-
i Eze. 6. 16. fulnesse to this banquetⁱ, and not to feare it, as a man would doe poison.

Quest.

Quest. When, and where, was this Sacrament first celebrated?

Ans. The place was in an *upper Parlor*, to teach me that I should mount up in mine affections to God, and not tarry here below upon earth: the time was, immediately before Christs departing out of this world, to admonish me, that every day of my communicating, should bee a new departing of mine heart out of this world, to mine heavenly Father: for this loue-feast begunne here upon earth, shall not bee finished till I come to Heauen.

Quest. Tell mee now what is the outward matter of this Sacrament?

Ans. Bread and Wine, by which are signified Christs body crucified, & his blood poured out ^k.

k Luk. 22.
19, 20.

Quest. How proue you this?

Ans. Christ saith, *Take, eate, this is my body*; that is, as Tertullian expoundeth it, *figura corporis*, the figure of my body.

2. Irenæus saith, *The Eucharist consisteth of two things, the one terrestriall, the other celestiall.*

3. Augustine saith, *A Sacrament is a visible signe of an inuisible grace*: and, hee doubted not to say, *This is my body, when hee gave the signe of his body.*

4. Macarius calleth the bread and wine, *antitypa*,

antitypa, exemplary types of Christs body and blood: yet must wee know that to the true receiver, Christ is now given, as well as these creatures.

5. Bernard saith, *It is called bread*, per significationem, non proprietatem, *by signification, not by property.*

Quest. Is not bread and wine turned into the body and blood of Christ?

Answ. No, for these reasons:

1. Christ instituted this Supper before he was crucified.

2. Then hee must haue given his dead body, with his living hands.

3. The bread after consecration is distributed into parts: but the whole body of Christ, is received of every severall communicant.

4. The bread is the communion of Christs body, and therefore not the very body.

5. This were to make the body of Christ of Bakers bread.

6. The bread and wine will corrupt being kept after consecration.

7. We see and taste only bread and wine.

8. Else the wicked should eat Christs body, and so must haue eternall life, Ioh. 6. 54.

9. This taketh away the nature of a Sacrament, wherein there must be a sign, and the thing signified.

10. It destroyes the nature of Christs body, making it alive and dead, in heaven and upon earth, glorified and vilified, and in many places at one time.

11. It is a kinde of enchantment to give power to the mumbling of fine Latine words, to change the substance of bread and wine.

12. The Apostle calleth it bread and wine, before and after consecration, 1. Cor. 10. 16. 2. Cor. 11. 26. 27.

13. The kingdome of God is not corporall meate and drinke, Rom. 14. 17.

14. Victor the third, Bishop of Rome, Note this was poisoned by his Subdeacon, when hee took the cup: and Henry the seventh, Emperour of England, was also poisoned in receiving the bread at the hands of a Monk.

15. Christs body and blood enter not into the stomacke, but into the heart.

16. There commeth no good to us by the corporall, but by the spirituall presence of Christ, Ioh. 6. 54.

17. It derogateth from the dignity of the Sacrament of Baptisme, in which there is no such metamorphosis.

18. Then men neede not to seeke for Christ in heaven, Col. 3. 2.

19. It taketh away the remembrance of Christs death.

20. To

20. To say it is done, because Christ can doe it, is no good argument; for we must not reason from his omnipotency, to enert any Article of faith: but, wee beleue that the body of Christ is in heauen, not on earth: and in a word, it would seme to mee a matter of impietie, to deuoure, or digest Christs blessed body.

Quest. Draw me but one other reason into a Syllogisme, which you think is vnanswerable.

Ans. I will, and that shall be such a one as I learned out of the Booke of Martyrs, from that blessed Martyr, M. Prich, and it is this.

They who eate Christ in the Lords Supper, as the Fathers befoze his Incarnation, did eate him in Mannah, and the Paschall Lambe, they cannot eate Christ corporally, (for at that time Christ was not bozne.)

But the faithfull eate Christ in the Lords Supper, as the Fathers befoze his incarnation did eate him in Mannah, and the Paschall Lambe, 1. Cor. 20. 3. 4.

Therefore the faithfull in the Lords Supper cannot eate Christ corporally.

Quest. But yet may not this be done by a Miracle?

Ans. Priests haue no promise to worke miracles now adates: and that it can be no miracle, it may appeare by these vnanswerable reasons:

1. Every

1. Every miracle is sensible : as when Moses rod was turned into a Serpent, Exodus, 7. 10. and Christ turned Water into Wine, Ioh. 2. 10.

But this miracle is not sensible; for I see bread, and taste bread; I see wine, and taste wine, even after consecration:

Therefore it is no miracle.

2. That which is ordinary, is no miracle: but this of the Priests is ordinary: therefore no miracle.

Quest. Why then is bread called the Lords body, and wine his blood?

Ans. 1. That all the faithfull may acknowledge the dignity of this Sacrament.

2. That we remaine not in the outward bread and wine, but bee intent vpon the thing signified.

3. That we may come with greater deuotion to that Sacrament.

4. That we may be assured, that as outwardly wee are partakers of bread and wine: so inwardly wee are partakers of Christ and his benefits.

Quest. What rules must I then obserue, that I may, in the receiuing of the bread and wine, rightly discern the Lords body?

Ans. I will giue you three:

1. Take every thing in it owne nature and kinde, doe not wish our aduersaries take

take the signe for the thing signified, not the earthly thing for the heavenly.

2. Use every one of them in the manner appointed by Christ, and with such reverence as is due vnto them: doe not as carnall professors doe, who put no difference betwixt this and common bread and wine: for no bread or wine in the world is in vs like this.

3. Use them to their right ends, as First, for a commemoration of Christs death: Secondly, for thy further communion with Christ: doe not either as some aduersaries doe, by a conceited concomitancy, take away the memory of Christs passion: nor, as negligent Communicants, forget the comfort of their renewed communion with their blessed Saviour: for herein standeth our greatest comfort by communicating.

Qⁿ. May you not receiue the bread without the wine?

Ans. No, for these reasons:

1. This were to crosse Christs institution.
2. It doth disprauledge Christs people.
3. It maketh Christs feast a drie feast.
4. It taketh away the remembrance of Christs blood-shed.
5. The wine signifieth not Christs blood in his veines, but that blood which was pored out.

Qⁿst.

Quest. Why did Christ institute this Sacrament in bread, not in flesh?

Ans. 1. Because bread is more fit to nourish then flesh.

2. As bread is made nourishment by fire: so Christ by the Crosse.

3. As bread is corporall food: so Christ is spirituall food.

4. As bread taketh away corporall hunger: so Christ spirituall.

5. As bread is given to the hungry, not to full bellies: so is Christ.

6. As bread distributed to many, is a token of loue: so is Christs body given for many.

Quest. And why vsed he wine especially?

Ans. Because, 1. As wine is the most sweet liquor: so is Christs blood.

2. As wine quencheth corporall thirst: so Christs blood doth spirituall thirst.

3. As wine cheareth: so doth Christs blood.

4. As wine heateth: so doth Christs blood.

5. As wine is pressed out of the grape: so was Christs blood out of his side.

6. As wine maketh man secure, bold, eloquent, and of good colour: so doth Christs blood.

Quest. What is the forme of this Sacrament?

Ans. The coniunction of the thing signified,

nified, with the signe; the action of God, with the action of the Minister; and the action of faith, with the action of the receiver.

Quest. What doth the action of the Minister signifie?

Ans. His taking bread and wine into his hands, doth signifie Gods sealing of Christ, to beare the office of a Mediator, Ioh. 6. 27. His blessing of the bread, the sending of Christ to be a Mediator: His breaking of bread, and pouring out of wine, the execrable passion of Christ, & effusion of his blood: The giuing of bread and wine to the receiver, the offering of Christ to all, even Hypocrites; but the giuing him onely to true Christians.

Quest. What doth the action of the receiver signifie?

Ans. His taking of bread and wine into his hand, doth signifie his apprehension of Jesus Christ by faith: his eating of bread and drinking of wine, for the nourishment of his body, his applying of Christ vnto himselfe, that his true communion with him may be more increased.

Quest. What is the end of this Sacrament?

Answer 1. The assurance of Gods fauour.

2. The increasing of my faith.

3. Fellowship with Christ.

4. Com-

4. Communion with the Saints.

Quest. You said in the second place, that you must examine your faith: tell mee therefore what this faith is?

Ans. It is a miraculous worke of God, wrought in the heart of a regenerate man, by the preaching of the Gospell, whereby he both apprehend and apply to himselfe particularly Christ Jesus with all his benefits, to the pardon and forgiveness of all his finnes.

Quest. Why must you examine whether you haue faith?

Ans. Because, 1. Without faith I cannot please God, Heb. 11. 6.

2. By it I must liue both in my particular and generall calling, Hab. 2. 4.

3. By it I am iustified before God, Rom. 5. 1.

4. By it I put on Christ, Gal. 3. 27.

5. By it I feed on Christ, Iohn 6. 35.

6. By it alone I obey Gods Word, Rom. 14. 23.

7. By it I am the child of God, Gal. 3. 2.

8. By it Christ dwelleth in mine heart, Ephes. 3. 17.

9. By it I procure Gods blessings vpon my selfe and others, Matth. 15. 28.

10. By it I receiue Christ in this Sacrament,

Quest. How may a man know whether he haue this faith?

Ans. By these signes :

1. If wee can from our hearts renounce our false supposed goodnesse, and can boldly rely vpon Christ in the matter of our salvation: this nature cannot doe.

2. If wee haue peace of conscience arising from the apprehension of Gods love in Christ, and our reconciliation with him.

Quest. Which are the wants of faith?

Ans. 1. Doubting and distrust of Gods mercy.

2. Presumption and vaine confidence in our selves.

Quest. To come to the third part of our examination, tell me what repentance is?

Ans. 1. It is a worke of grace, arising of a godly sorrow, whereby a man turneth from all his sins to God, and bringeth forth fruit worthy amendment of life.

Quest. Why must you examine whether you haue this repentance?

Ans. Because, 1. Mans heart is deceitfull and subtil, Ier. 17. 9.

2. Without it I cannot beleene, Mar. 1. 15.

3. Impenitency is a soze-runner of indgment, Rom. 2. 5.

4. By repentance I am assured of my salvation, Act. 2. 38.

5. Will then I can have no comfort, Psal.

51. 12. 13. 12. 32. 6.

6. If I want it, I can neither pray^a, nor
 hear, nor c reprehend sin in others^d, nor
 yet be a fit guest for the Lords Table.

^a Psal. 50. 16
^b Prov. 28. 9.
^c Mat. 3. 7.
^d Iohn 8. 7.
^e 1 Sam. 16. 6

Quest. Giue me some reasons to moue to
 repentance?

Ans^r. I will: we are moued to repent:

1. By Gods mercies, Rom. 2. 4.
2. By his patience, 2. Pet. 3. 15.
3. By his iudgements, Isa. 26. 9.
4. By the word preached in the Law and
 Gospel, Ionab. 2. Mach. 3.
5. By the Sacraments, Mark. 1. 4.
6. By sinne past, 1. Pet. 4. 2.
7. By the shortnesse and vncertaintie of
 this life, Psal. 90. 12.
8. By the certainty of death, Eccl. 12. 13.
9. By the paucity of such as shall bee sa-
 ued, Luke 13. 25.
10. By thinking of the day of Iudgement,
 Act. 17. 31.
11. For feare we goe not to Hell.
12. That wee may bee partakers of
 Heauen.
13. That else we are not assured of our
 Election.
14. Without it we cannot die comfortable.
15. It is difficult to performe on our
 last-beds.

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16. If wee repent not, our scope will increase.

17. Without it God will not heare vs.

18. We else run into hardnes of heart.

19. If we doe not so, wee bzing Gods plagues vpon others.

20. By repentance we honour God, and assure our consciences that God hath forgiven vs: for, Sinne discom-red by triall, and cast out by repentance, will neuer condemne vs.

Quest. And why then do not men repent?

Ans. Because, 1. They haue gotten a custome of sinning.

2. They escape unpunished here.

3. They euer thinke on mercy.

4. They feare not iudgement.

5. They beleue not Gods Word.

6. They see that most doe so.

7. They obserue the life of bad sinners.

8. They looke vpon great men that are bad.

9. They see not the vilence of sinne.

10. They meditate not how God hath plagued the impenitent.

Quest. How shall you know whether you haue this repentance or not?

Ans. By these markes.

1. If I haue a godly sorrow, whereby I am displeased with my selfe, because by sin I haue displeased God.

2. If

2. If there bee in mee a changing of the mind, and a purpose to forsake sin, and euer after to please God.

3. If I do daily more and more bzeake off my sinnes, and abstaine from inward practice keeping vnder my corruptions, and vngodly thoughts.

4. If I can mourne for the present corruption of my nature.

5. If I haue beenegriued, and craved pardon for my late sinnes, euen sithence I was last partaker of the Lords Table.

Quest. You said that obedience was the fourth part of our examination: can you tell me what obedience is?

Ans. It is a free, hearty, vniuersall, Evangelicall, personall, and perpetuall keeping of Gods Commandements.

Quest. What reasons can you giue why you must examine your obedience?

Ans. Amongst many I giue these:

1. Disobedience is as the sinne of witchcraft, 1. Sam. 28. 23.

2. Obedience is better then sacrifice, 1. Sam. 15. 22.

3. It is a fruit of faith, Rom. 8. 1.

4. By this examination I shal be moued to repent, Ier. 31. 19.

5. If I haue done any thing that is good, I shal haue cause to giue God due thanks.

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6 Without it I cannot appeare before God, Ierem. 7.9.

Quest. How many properties are there of this obedience?

Ans. Five: 1. it must be free, without constraint, Psalm. 110.3.

2 Sincere without hypocrisie. 2. Tim. 1.3

3 Uniuersall, not to some, but to all the Commandements, Psalm. 119.6. Iam. 2.10.

4 Perpetuall, till the houre of our death, Matth. 24.13.

5 Personall, in regard of our personall calling, 1. Pet. 5.1.

Quest. Which is the last part of examinatio.

Ans. Our reconciling our selues vnto our brethren, if we haue made them any offence. Matth. 5.24.

Quest. Can you shew mee any reasons of this examination?

Ans. Yea surely: For, 1 If I loue not my brother, God loues not me, 1. Ioh. 2.14.

2 If I forgive not my brother, God forgiveeth not me, Matth. 6.15.

3 If I want loue, I am none of Christs Disciples, Ioh. 13.35.

4 Without it I shall neuer doe good to my brother, 1. Cor. 13.2.

Quest. By what signes may you know whether you are so reconciled, that you loue your brother?

Ans.

Answe: By these :

1 If I be not overcome with euill, Rom. 12.21.

2 If I overcome euill with goodnesse, Rom. 12.21.

3 If I can pray for him, Acts 7.60.

4 If I can yeld to him, Gen. 13.19.

5 If I can conceale my wrongs, and his infirmities, Prou. 11.12.13.

6 If I can conuerse friendly with him, Gen. 34.4.

7 If I can depart sometime from my right, Gen. 12.10.

8 If when I may, I auenge not my selfe, 1 Sam. 19. 23.

Quest. When are we fit to receiue the Sacrament, in regard of reconciliation ?

Answe. Euen then when we are fit to say in the Lords Prayer, Forgiue vs our trespasses, as wee forgiue them that trespass against vs. And therefore many indanger their soules consciences in refusing to receiue, lest they should leaue their sinnes, and be reconciled to men. Now the Lord grant, that I may after this sort examine my selfe, that at all times (by putting off the old man, and putting on the new) I may be fit to come to Gods Table.

Quest. I hope you are well instructed in examination. Tell mee what premeditation,

tion, the second part of preparation, is?

Ans. It is a consideration of those graces which wee doe receiue by the death of Christ, signified in the Sacrament of the Lords Supper.

Quest. Which are those graces, that wee must consider of?

Ans. Our redemption from hell, our deliuerance from death, damnation, and the curse of the Law.

2. The remission of our finnes, whereby wee receiue freedome from sinne, and acceptation to life, Psal. 103. 3. 4.

3. Which is a fruit of the former reconciliation with God, when wee are made friends with him, Col. 1. 20.

4. Our communion and fellowship with Christ, 1. Cor. 10. 16.

5. Interest and title to eternall life by Christ, in whom we are sonnes, Iohn 1. 12. Rom. 8. 13.

Quest. What fruit ariseth out of these two?

Ans. A spirituall hunger after Christ and his benefits: for when a man hath examined his wants, and hath considered the riches of Christ, his heart longs after the same, Iohn 7. 37.

Quest. You haue well said all that you haue yet said: how must you bee disposed in the action of receiuing?

Ans.

Ans. I must seriously thinke of these
 Inpoints.

1. When I see the Minister take bread
 and wine, I must consider the action of
 God, whereby he sent Christ to worke my
 redemption.

2. When I see the bread broken, and the
 wine powred out, I must consider: first, The
 bitter passion of Christ for me in so suffering:
 secondly, Gods infinite love to mee, who
 sent Christ to redeeme me his enemy: third-
 ly, Gods wrath towards mee, for my sinne,
 which nothing could satisfie but the death
 of Christ. Fourthly, I must detest those sins
 of mine, which caused Christ thus to suffer.

3. When the minister distributeth bread
 and wine, I must consider, that as it is truly
 offered unto me by man, so Christ is truly
 offered unto me by God.

4. In receiuing bread and wine, I must
 apprehend Christ by faith.

5. In eating that bread, and drinking
 that wine, I must apply Christ particu-
 larly to my selfe, and be perswaded, that as
 that bread and wine is made the nourish-
 ment of my body, so Christs body and blood
 is made the nourishment of my soule. Yea,
 I must seele the power of Christ to mortifie
 the corruption of my nature by his death,
 to quicken me in newnesse of life by his re-
 surrection,

urrection, and to giue me power to fight against my deadly aduersaries, the world, the flesh, and the deuill.

Quest. When you are to receiue these consecrated mysteries, may you receiue them kneeling vpon your knees?

Ans. You taught mee that this gesture hath bin much abused: yet at the commandement of the Church, it may be vsed without impietie.

1. Because kneeling is a thing indifferent, as is the vncouering of the head at that time.

2. Because the Minister then praileth to God as he giueth them.

3. Because Christ is more particularly then offered, then in the Word.

4. That wee may stoppe our aduersaries mouthes: who cry out against vs, that wee regard not this Sacrament.

5. Because then especially God requires our humiliation.

6. That the better wee may lift vp our hearts to God.

7. Because in matters of indifferency, we are bound to keepe the peace of the Church.

8. Because wee teach that this reuerence is not done to the creatures, but to our Creator.

9. Because by this gesture we are inuited to

to receive with greater reverence.

10. It is retained by the Church of Bohemia.

Quest. But this Ceremony saoureth of adoring a breaden god?

Ans. To our aduersaries it doth; to vs it doth not, being taught the contrary: therefore if it be not taken away, it may be vsed; if it were, the feare of superstition were taken away with it. But, in things which may be well vsed, let no man be contentious, we haue no such custome, neither haue the Churches of God. Ambrose his counsell to Augustine, and his mother Monica, is good counsel: When I am at Millaine, I fast not on Saturday, because there they fast not; & when I am at Rome, I fast on Saturday, because there they then fast. Thus must we doe in things indifferent, that we may keepe the vniety of the Spirit in the bond of peace.

Quest. Yet were it not fit to follow the example of Christ, who did administer it sitting at the Table?

Ans. Marke what I say: And the Lord giue you vnderstanding in all things.

1. If wee must precisely follow Christs practice in this, then they who receive standing, transgresse in practice, as well as they who receive kneeling; which I thinke you will not say.

2. The

2. The custome of the Jewes at that time, was not to sit, but to leane one vpon another, would you haue this custome to be retained?

3. It is vncertaine with what gesture and in what maner Christ did celebrate his last Supper, whether standing, as was the vse of the Passouer, or sitting, or leaning, as was the vse at supper.

4. Mr. Caluine, a reuerend man, leaues many rites indifferent, in the administration of this Sacrament, *Lib. 4. Instit. cap. 17. sect. 43.*

In a word, but thinke seriously, how this Church of ours doth detest all popish adoration in this Sacrament, and you will not refuse to communicate with vs, because you are inioyned to kneele. If you doe not take heed of such singularity, it may bee in you, as it hath bene in others, a seze-runner, either of Schismaticall separation, or supine contempt of this blessed banquet.

Quest. What quantity of Bread and Wine must you receiue?

Ans. Not a crumme of bread, or a drop of wine, nor too much of either, but so much of each, as may giue both nourishing and cheering to my body: I may not make a banquet of this sacrament, nor turne drinking into drunkennesse.

Exor.

Quest. But is it fit often to receiue this Sacrament?

Ans. It is : (but alwaies with reuerence, and preparation) For, so often saith Christ & Paul : the first Christians did it day by day : and by it we renew our covenant, are tied to obedience, united to our brethren, comforted against death, and assured that Christ is all in all vnto vs.

Quest. Who offended against this rule?

Ans. 1. They who come not at all : these faile as much in not eating, as Adam did, in eating of the forbidden fruit, Gen. 3. he obeyed the Serpent, they will not obey Christ.

2. They who tie themselves to receiue only at Easter, and no time else : they make a Jewish Pascheuer, of Christs institution, and are more willing to follow Moses, then Christ.

3. Such as pretend excuses, why they dare not come : and these also are like vnto those guests, who being inuited to the marriage of the Kings sonne, gaue carnall reasons why they could not come, Mat. 22. 4.

Quest. What thinke you of such as come not often, because of the meanenesse of the elements, in which this sacramēt is administred?

Ans. Surely as of Naaman the Assyrian, who thought the waters of Damascus better then all the riuers of Samaria ; or as
of

of that woman of Samaria, who ignorantly preferred the well of Isaac, before the well of living waters, 2. Kings 5. 10. Iohn 4. 12. These then, they may bee good Christians, though seldome Communicantes; but they are deceived, not knowing that the means of saluation are offered vnto vs in these meanes, 1. Cor. 1. 21.

Quest. But some againe haue this Sacrament in such reuerence, that they dare not come often; what is your opinion of them?

Ans. If Christ calleth them, why should not such come? Are they not prepared? Is it their fault: or not in charitie? They excuse one sinne with another: shal they sin against God, because man sinnes against them? Nay, better excuses would not serue those, Matth. 22. 4.

Quest. You haue giuen many good instructions, concerning this Sacrament: tell me, I pray you, is it lawfull to receiue it privately?

Ans. If persons excommunicate from the Church, did repent them of their sins, and could not by sicknesse come to the Church; these, not to make receiuing necessary, but in regard of themselves, to testifie their repentance, and in regard of the Church, that it accepted their repentance, and for their comfort, receiued them as members of Christ;

Ques. The Sacrament was in former times delivered privately to such. Yes, and the Councill of Mentz decreed, That if any thief gave tokens of repentance, and desired the Sacrament, he should have it.

Ques. Did there any hurt come of this order?

Ans. Verie much: First, that if any were deadly sicke, the Eucharist must needs be administred to him. Secondly, that in Popery, every Parish Priest must bring to every one of pœres, ready to die, this bread of God in a hope, with Bell, Booke and Crosse; and if any departed without receiving this iournall, hee was not to be interred in christian buriall: if hee did receive it, he must needs goe to heuven.

Ques. Doe all reformed Churches vse this order, priuately to adminisler this holy Communion?

Ans. Some doe not, and that for these reasons:

- 1 Because Christ gaue it to all his Disciples.
- 2 Paul will haue the Corinthians not to eate at home, but to stay one for another.
- 3 It is called Synaxis a Communion, & Leiturgia, a publike Ministerie.
- 4 If in the Apostles times it were administred in Families, it was, because of

persecution, and yet then many Christians met together at it.

5 The Word is not privately to be preached, and therefore the Sacraments are not privately to be administered.

6 It caused publike Assemblies to be neglected.

7 It brought in a necessitie of this Sacrament.

8 It caused some to neglect it in health because they were sure to have it in sickness.

9 Other meanes of comfort may be used, as well as this; as comfort from the promises of the Gospel, and our ingrafting into Christ.

10 Many of the ancient Fathers disallowed such as deferred Baptisme till they were sicke; and therefore, had better cause for not admitting this Sacrament to the sicke.

Quest. Do you wel thinke, that a Minister may not administer this Sacrament to a sicke or condemned man privately, if hee desire it?

Answ. I dare not thinke it, and that for these reasons: 1. I dare not deprive a man being in such a case, that he cannot come to the publike Assemblies, of the confirmation of his faith & seale of his salvation, as this Sacrament is: No more then I dare deprive him of the comfort of the Word, and

prayers for him, in such a time, when
pagan is most busy.

2 If in the ancient Church it were granted
to persons excommunicate, to testify their
repentance; why should it not bee granted
to good Christians, to confirme their
faith?

3 Such a private communion is a testi-
monie of the Receivers coniunction with
the whole Church; as a particular Commu-
nion in a Parish, is a testimonie of her com-
munion with the whole Church.

Quest. Are there no caueats to be giuen a-
bout this doctrine?

Ans. Yes. 1. That it be sparingly vsed.

2 To such onely as desire it.

3 That they bee taught, that it is not of
necessitie.

4 That some wordes of exhortation goe
with it.

5 That no pompe bee vsed in carrying
the Communion.

6 That the Minister know, it is not de-
sired in superstition.

7 That it be done to such as cannot come.

8 That the partie haue a conuenient
companie with him.

9 That if it may be done, the partie then
receiue it privately, when others doe so, in
the Congregation.

10 That in the administration, the institution of Christ be observed, and all be done in remembrance of Christs death.

Quest. I had almost forgotten to aske you one necessarie question : are you bound to come fasting to this Sacrament?

Ans. It is not absolutely necessarie:

1 Because the Paschal Lambe was not so eaten.

2 Because Christ did it after Supper.

3 Because in the Primitive Church many places observed Christs time to communicate, at the Evening, especially at Easter, and Whitsontide, as Cassander p^{ro}poneth.

4 Because some are so weake, that they cannot stay so long fasting.

5 Because many abstained in superstition, as thinking that they ate the verie bodie, and drinke the verie blood of Christ.

6 Because our preparation standeth rather in the purifying of the heart, then purging of the stomache.

Quest. What thinke you of the convenience of it?

Ans. I thinke it fit to come rather fasting then feasting, to this Banquet; and if wee cannot fast so long, to be as little refreshing as may bee, and that for these reasons:

1 Because we must doe it for the better hearing of the Word.

2 That wee may better meditate of Christ, and his benefites.

3 That we feeling some hunger for want of food, may better bee put in minde to hunger after Christ.

4 That feeling comfort by Bread and Wine, wee may the more bethinke our selves of our comfort in Christ.

5 Because abstinence, and taming of the bodie, maketh vs more fit for all spirituall exercises, belonging to Communicants.

6 Because, euen Paul condemneth the Corinthians, for abusing themselves at their loue-feasts, with this Sacrament.

7 Wee must euer bee sober in dyet: and why not then at this time?

8 This was one end, why it hath bene so many yeeres taken in the morning, as Drichmarus testifieth, who liued in the yere, eight hundred.

But in this abstinence, as we may doe it for our better preparation, so must wee avoid the opinion of necessity (as though it were sinne to eate, or drinke) and merit, as if thereby wee should deserue at Gods hands. For the Conncell of Constance admitteth some refreshing in case of necessitie, to women with childe, aged and sick persons,

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sons, and such as dwell far from their Pa-
rish Churches.

Quest. Is there nothing to doe for you af-
ter you haue receiued this holy Sacrament?

Answ. Yes, I must obserue these thre
things:

1 I must giue God thanks for so great
a benefit, 1. Cor. 11. 26.

2 I must looke to receiue by it, increas
of faith and repentance, to rise from sinne,
and to receiue power against the Devil.

3 If I feele this present comfort, to be
thankfull for it: if not, I must know, that
it is because I haue not prepared my selfe,
or because my faith is weake, or because I
liue in some secret sinne: wherefore I must
goe to God, acknowledge my fault, and
desire pardon and comfort for the same.
Now the Lord grant mee this grace, so to
be partaker of his Sacramentall Table,
that I may be partaker of his heaven-
ly Table, through Iesus Christ

my Lord, and alone
blessed Saviour,
Amen.



THE CONFESSION
of Master ZANCHIVS in
his Miscellenea, touching
the Supper of the
LORD.

CHAP. I.

*Of those things which are given vnto vs
in the Supper.*



Beloue these three things
to be offered vnto all men in
the Supper, and to bee re-
ceined of the faithfull.

1 The signes, the bread,
and the wine, being ioyned
with the words of Christ. For the word is
not to be separated from the signes, nor the
signes from the word: or else the Sacra-
ments were no Sacraments. For the word
is added to the Element, and so the Sacra-
ment is made.

¶ 4

2 The

2 The bodie and blood of the Lord, that is, the Lord Jesus Christ himselfe. For as is very truth the Diuinitie is not separated from the humanitie, neither the humanitie from the Diuinitie: even so vnto vs the one is not offered without the other. Wherefore neither are they to bee separated of vs euen in thought: but as whole Christ is offered, so whole Christ is also to bee receined.

3 The New Couenant or Testament, I meane, that which is renewed and confirmed in Christ. For this is that thing for whose cause chiefly the Supper is instituted, and administred, to wit, that we being incorporated more and more into the person of Christ, might haue the couenant more and more confirmed vnto vs. Now the bodie and blood of Christ, & the New Testament made in Christ, are that spirituall, but the Elements of Bread and Wine are those Earthly things whereof Irenaeus speaketh.

CHAP. II.

Of the vse of these three things, and first of the vse of the Word, of the Bread, and of the Wine.

The first
Position.

I Beloeue these three things to bee offered and given for those certaine and proper uses, wherunto among themselves they were ordained.

And

And first I beleue, the Elements of Bread and Wine, together with the Word, is bee offered and giuen, that by this Word, and those Elements, as it were instruments of Gods Spirit working in the hearts of the Elect, their faith might bee more and more stirred vp and confirmed, by which faith wee beleue, that the matter is so indeed, as the Word of Christ doth sound in our eares, and doth represent the Elements to our eyes, and other senses: to wit, that the Heavenly Bread, which is the Bodie of Christ hath bene broken, that is, killed and dyed for vs. And the Heavenly Wine, that is, the blood of Christ, to haue bene shed for vs and for many more, even all the Elect, for the remission of their sins, and so the New Testament to haue bene confirmed in the bodie of Christ, and sealed in his blood, and that this Heavenly Bread Christ with the New Testament, and the heavenly Wine with the remission of sins, to be offered vnto vs by the earthly Bread, and by the Earthly Wine: yea further, that we are commanded to receiue them in these wordes, Take, eate, I beleue the Bread and the Wine to bee giuen vnto vs for this end. For this is the proper and immediate use of all speech and of all signes, especially of those signes, which are used for confirmation

tion of our speech, not only simply to signify this or that, but also that by signifying they may make beleefe, that is, may stirre up faith in the hearers and sers, whereby they are perswaded, that the thing it selfe is even so as the words of the speaker doe signify vnto the eares, and as the signes doe represent vnto the eyes. Paul also in the tenth Chapter to the Romanes, speaking of the Word of God and of the preaching of the Gospell, saith that faith cometh by hearing, and hearing by the Word of G D D. Therefore the proper and immediate vse of the Word is to beget faith in the hearer. Signes also and Sacraments are visible wordes. I conclude then, that Bread and Wine together with the Word are given so; this vse and immediate end, that faith may bee more and more increased in vs, whereby we beleene that the thing is so, as the Word signifies, and as the Elements doe represent, and in this manner signifying doe offer and represent vnto vs.

The second
Position.

OF the vse of Faith being wrought in vs by the Word and Sacraments.

I beleue this faith to bee wrought in vs of the holy Ghost, by the Word and Sacraments, that by this faith wee might immediately receiue and eate the bodie of Christ which

which was deliuered vp for vs, and receiue
and drinke the blood of Christ which was
shed for vs for remission of finnes. And so we
might more and more bee ingrafted and im-
mediatly united vnto the bodie of Christ,
as our Mediatour who dyed for vs.

For euen as Bread and Wine being
Earthly and Materiall Bodies, cannot bee
incorporated into our Earthly bodies, vn-
lesse we receiue them in at our mouth, and
eate them, and drinke them. So we cannot
bee united and incorporated into the bodie
and blood of Christ, which Irenæus calleth
an heavenly thing, vnlesse by faith we take
hold on Christ, eat him and drinke him, that
is, apply him vnto vs.

Of the vse, for which we eate the bodie
of Christ, and drinke his blood.

The third
Position.

I beleue that the bodie of Christ in the
Supper is offered and exhibited vnto vs to
be eaten, and his blood to bee drunke: and
that faith by the Word and Sacraments,
by the helpe of the Holy Ghost being
wrought in our hearts, it is eaten of vs in-
deed: to the end that we being more uicely
and effectually incorporated into Christ, we
may also be more thowoly confirmed in the
New Couenant, which in Christ is commu-
nicated vnto vs.

For

For as Christ did therefore deliver his bodie vnto death, and shed his blood, that by his death and blood our sinnes being purged, hee might confirme and soe euer establish the couenant being renewed betwene God the Father and vs, even as the words of the Supper concerning the blood doe teach vs, and other hookes of the Scripture, especially the Epistle to the Hebrewes, doe confirme: even so soe this end also the bodie and blood of Christ is communicated vnto vs, that by the participation of them, wee in like manner being more and more incorporated into Christ, might be more and more confirmed in the New Testament. Therefore when Christ gaue forth the Cuppe, in plaine wordes hee named the New Testament, that the Apostles might vnderstand, to what end the blood of the Sonne of God was not only shed out, but also was exhibited to be drunken of them. Verily to this end, that as by the shedding of his blood, their sinnes, and the sinnes of all Gods Elect were purged, and being purged, the couenant betwene them and God was soe all eternitie confirmed: So also by drinking of the same, both they and all the Elect being more and more incorporated, may know themselves to be confirmed and established in the everlasting Couenant.

But

But yet because the Couenant, and the
 flesh and blood of Christ are diuers objects,
 and the one is ordained vnto the other,
 therefore for doctrine sake I distinguish the
 one from the other, and shew what is the
 proper vse of epyther of them.

Of the benefit or vse of the Couenant The fourth
Position.
 communicated vnto vs.

Lastly, I beleue, the Couenant it selfe
 being ratified and confirmed in the bodie of
 Christ, and by the blood of Christ, to bee
 more and more communicated vnto vs, in
 the same bodie and blood of Christ: that by
 the bond thereof, wee may wholly, whatsoe-
 ner we are, bee vnited more and more vnto
 God the Father, the Fountaine as of the
 whole Diuinitie, so of all goodnesse and
 blessednesse, by Christ, the Mediatour, the
 Spirit working and dwelling in vs: and
 that we may be so vnited, that in minde we
 may daily more clearely acknowledge him
 by the Holy Ghost, to be our true, and our
 best Father in Christ, and in our heart loue
 him more seruently in Iesus Christ through
 the Holy Ghost: yea, with all the powers
 of soule and bodie we may daily more sin-
 cerely honour him, and may bee made like
 vnto him in Holinesse and Iustice, vntill at
 length Anne being vtterly destroyed, and
 death

death abolished, and the perfect Image of God recovered, wee may so perfectly through Christ in the Spirit of God be united and coupled after this life vnto God the Father, that he may be all in all. Amen.

For this is the last end, vnto which not only the Supper of the Lord, but also Baptisme, yea, the whole Word of God, all his benefits, all his corrections, lastly, all the words and workes of God doe lead vs vnto.

CHAP. III.

Of the dutie of a Christian man in the Supper of the Lord.

Wherfore I thinke and beleue, that these are the duties of a Christian man in the Lords Supper.

First, that hee set before his eyes the perfect Communion with God, which is none at all without Christ, and is to be found onely in him, and that he direct al things vnto it, as vnto the last end.

Secondly, that hee may come vnto this end, hee must make his beginning from the meanes which doe incurr into our senses, as those things which are first perceived by our vnderstanding, and are better knowne by nature, as also hee must heare the word attentively, and come vnto the Sacraments reuerently, and diligently consider as well,
what

what the Word signifieth, as what the Sacraments doe represent. and what is offered vnto vs by the Ministerie of them both, which is this, that Christ hath offered by his bodie vnto death for vs, and shedde his blood for remission of sinnes, and therefore he hath by his blood sealed and confirmed in himselfe being Mediatour, the New Testament of our everlasting reconciliation and peace with God. And these things are so signified by the Sacraments, that they are also offered, and giuen vnto vs to be receiued. Whereby it comes to passe that they are truely called Signes, not only signifying, but also exhibiting & giuing the things which they signifie.

Thirdly, I beleue, because the things signified and offered by the Signes are to be receiued by faith, & faith is the gift of God: therefore God is to bee prayed vnto, as hee who offereth the things by the Signes, and who commands vs to receiue them by faith. He also can giue and increase faith, whereby we are able to receiue them.

Fourthly, I beleue, that faith being begotten in vs by hearing of the Word, and increased by the diligent consideration of the Sacraments through the Holy Ghost, it is the dutie of a Christian man, while hee receiveth the Externall and visible Signes
with

with his hand being also Externall and visible, and eateth them with the mouth of his bodie, and drinke them heere vpon earth: together also to receiue with the hand and mouth of faith, and to eate and drinke the Heauenly and Inuisible things, namely, the flesh and blood of Christ with a faithfull heart, lifted vp vnto the Heauenly Table: that he being more and more coupled vnto Christ, and made flesh of his flesh, and bone of his bones, may liue in Christ. and Christ in him. For I beleue, the faithfull in the Supper truely to receiue and eate, but by the Spirit and by faith, the verie true body of Christ the which was crucified for vs. and so farre soth as it was deliuered vp for vs. and that they drinke his blood which was shed for vs, for the remission of sinnes: according as the words of Christ doe manifestly testifie. And that indeed the bodie is present, and the blood is present, but vnto the Spirit, and vnto the inward man. For vnto the Spirit all things which hee receiveth by faith, are in truth present, according to that, that Christ dwelleth in our hearts by faith. And no distance of place can effect, that the things we receiue by faith, should be absent from vs: even as the Sunne cannot be said to be absent from the eyes, of which it is perceived.

Fifthly,

Fiftly, I beleue, because the new covenant in Christ is established by his blood, and the Testament is confirmed by the death of the Testator: and because by the blood of the eternall covenant, wee are forever ioyned vnto God: therefore a Christian man, who now by faith seeleth himselfe to be incorporated into Iesus Christ, ought also to beleue that hee is confirmed in the covenant with God the Father by a bond that cannot be broken: and therefore that all his finnes are forgiven him of God, and that he is destinated and assured to bee the Sonne of God, and Heire of eternall life, without all feare to be disherited. For those things which wee on our part, according to the condition of the covenant owe vnto God, namely Faith, Loue, Obedience: wee may firmly beleue, that all those things are fully by Christ the first begotten effected for vs, and imputed vnto vs. Further, wee ought to be certainly perswaded, that by the assistance of Christ wee shall neuer be forsaken, but that we may in some part performe the same. And that because Christ himselfe hath both performed those things for vs, and hath promised vs this assistance, that the New Testament should remaine sure and perpetual as on Gods part, so also on our part: vntil at length we being

received into the full possession of the Heavenuely Inheritance, doe live in perfect happinesse, with the Father, Sonne and Holy Ghost our God. *

For there are three principall heads of the covenant on Gods part. The forgiveness of sinnes, Adoption which is ioynd with a promise of Gods perpetual good will, grace, protection, and at last, the full possession of Heavenuely Inheritance. There are also three things which on our part God doth require by covenant: Faith in God, Charitie towards our Neighbour, and Holinesse of life or perfect obedience. Christ by his perfect obedience even unto death, and by his owne blood and death hath obtained for vs, both those things which God hath promised, as also hath reformed those things which God by covenant required at our hand. In testimony whereof he giveth vs faith, whereby we beleue in God, and charitie, whereby we love our Neighbour, and the Spirit of regeneration, whereby we indevour unto holinesse of life, and true obedience is begun in vs. So Christ bringeth to passe, that not onely the covenant, on Gods part, but also on our part remaineth sure and perpetuall. It is therefore our dutie, that first by faith given unto vs by Christ, as wee doe cate his flesh, and drinke his

his blood, so also we beleue our selues to be confirmed in the couenant with God: & therefore both our sinnes to bee remitted, and God to be our Father, and that hee will perpetually loue and protect vs: and lastly, that we shall bee heires of eternall life, and shall rise to glory and life cuerlasting, and that through Christ, with whose flesh we are fed in the Supper, and wee ought to be persuaded, that wee our selues also are nourished; to the end wee may bee partakers of a blessed resurrection. And therefore, wee ought to giue due thankses for so many and so great benefits: we ought also to imbrace in loue our Neighbour, and especially our faithfull brethren: That as wee are all one with Christ, so wee may also growe by together, in one body more and more with the Church. Euen as the Apostle Paul exhorteth vs by this argument, that wee are all one Body and one Bread, because wee are all partakers of the same Bread.

With the inducement of an holy life and true obedience, which is also the gift of Christ, wee ought alwayes to glorifie God, and declare indeed that wee are true and lively members of Christ, and therefore haue interest to that true felicity, which consisteth in that most perfect vniou with God, wherein hee shall bee all in all. Thus I be-

lene concerning the dutie of a Christian man in the Supper, wherein hee may worthily and for his Salvation eate the Bread of the Lord, and drinke of his cup.

CHAP. IIII.

Of the words of the Supper.

Seeing all things are so as I haue before shewed, my opinion is, that the words of the Lords Supper cannot be well understood and declared without some trope: First, for the cup it is manifest, as well by the Euangelists, as by the Apostle Paul: Then for the Bread it is also manifest, because whereas Christ saith, This, that is, the bread which I haue broken, is my body, the Apostle expounding it saith, The Bread which we breake is the Communion of the body of the Lord. Thirdly, according to the rule of Saint Austen in his third Booke, of the institution of a Christian man, Cap. 16. Because when wee are commanded to eate the flesh of Christ, if we take the word of eating properly, it seemes wee are commanded to doe an heynous deede: therefore the speech of Christ, concerning the eating of his flesh, is to be understood figuratiuely. Moreover, because if you shall understand the words without a trope, it will follow that

that the Bread of Christ was indeed deliue-
red vp for vs, and the blood shed for the re-
mission of our sinnes. Lastly, because Lu-
ther himselfe vpon the sixth Chapter of Esay
saith, that in the words of the Supper there
is a Synecdoche, with whom in this point
Bucer both alwayes agree. Therefore al-
beit each word in that speech, This is my
body, bee taken in his proper signification.
In that the true and essentiall body of Christ
is attributed to the Bread, as indeede it is
attributed, yet in the whole speech there must
needs be some trope: Seeing that the bread
which is giuen for vs, and was not cruci-
fied, cannot properly be said to bee the body
of Christ, which was deliuered vp for vs.
So then the controuersie is only concerning
the kinde of trope, by which the Bread is
called the body of Christ, I say, that true
body which was truly deliuered vp for vs.
And I thinke this controuersie not so great
worth, that for it the peace of the Church be
troubled: & that he that saith it is a Synec-
doche, both condemne him that saith it is a
Metonymie. And contrariwise, he that saith
it is a Metonymie, condemneth him which
saith it is a Synecdoche: so that both parts
agree in this, that it is the true and na-
turall body of Christ, as the Euan-
gelists, and the Apostles do plainly teach, that

it is spoken of the true bread, and so that the Articles of faith bee kept on both sides in their plaine meaning, pure and incorrupt: As that, the naturall bodie of Christ, is one, is finite, is humane, is in Heauen, doth no more dye, is not consumed, not broken: And yet indeed, as the Scriptures teach, is offered vnto all, is communicated to all the faithfull, but in a mysterie and after a spirituall manner: Euen as the faithfull themselves doe grow vp into one bodie, and are incorporated with their head Christ, and with the whole Catholike Church, not after a Carnall, but after a spirituall manner. And therefore as in the spirituall and mysticall fellowship with Christ and the Church, wicked Hypocrites haue no part, seeing they want faith, but are only in the outward and visible societie: so I beleene, that those Hypocrites are partakers not of the true and naturall and truly Heauenly flesh and blood of Christ, but only of the externall and outward signes, the which also are termed by the name of the flesh and blood of Christ, euen by Christ himselfe. Therefore whereas the Apostle saith, They who eate vnworthily, are guiltie of the bodie of the Lord, if it bee vnderstood of the wicked (which certainly and not without a cause Bucer denieth) I interpret that in this sense,

sense, wherein the same Apostle saith vnto
 the Hebrewes, that some doe tread vnder
 fot the Son of God, and account the blood
 of the Testament a prophane thing : to wit,
 not because they doe truly eate the flesh of
 Christ, and drinke the blood, but because
 they doe it vntworthily : but rather because
 reiecting by their vngodlinesse the bodie
 and blood; the Bread and Wine being offer-
 red, they drinke and eate the Bread and
 Wine vntworthily.

This thing (good Christian) assure thy
 selfe of, that I am not so wicked as to
 doubt of the truth of Christs wordes in the
 Supper, as some too impudently doe accuse
 mee of: neyther that I dispute of the simple
 vnderstanding of euery word in this propo-
 sition : This is my bodie. For by this Arti-
 cle, This, that the Bread is declared, be-
 sides that the Text doth teach, Paul also doth
 so interpret it, 1. Cor. 10. & 11. Neither this
 word, is, doth signifie any other thing, as I
 thinke, then to bee : and I take this word,
 bodie, for the true body of Christ, as Christ
 himselfe doth interpret, who addeth, which
 is giuen for you. And therefore, there is no
 controuerisie among vs. whether in the law-
 full vse of the Supper, the Bread bee truly
 the body of Christ, but wee dispute only of
 the manner, by which the Bread is the bo-
 die

die of Christ. And moreover, neither part
rall into question, that the bread is after
that manner the body of Christ, after which
Christ would then haue it, & will now haue
it to be, for it must be according to his will.

And whereas in the words of the Supper,
the will of Christ is not expressed concern-
ing the maner: I think it is to be gathered
out of the like places, to wit, Sacramental
kinde of speeches. Moreover, this foundati-
on being laide, that Christ then would not,
and now will not, that the bread should be
his body, after any of the manners of those
men, who take away the truth of his true
humane body, or else doe disagree from the
analogy of faith, and ouerturne some Arti-
cle of the faith, from his simple meaning.
So the manner of Christs being in the Sa-
crament by Transubstantiation is exclu-
ded: both because neither in the Sacra-
ment of Baptisme, the substance of the wa-
ter is changed, as also because straightway
many bodies heere vpon earth should be
fained vpon Christ, besides that body,
which hee hath in heauen: and lastly, be-
cause the substance of bread, neither before,
neither after the conuersion was deliuered
to death for vs, I adde moreover, that ac-
cording to Saint Marke, the substance of
wine was in the belly of the Apostles, when
he

hee said, This is the blood. The manner also of Consubstantiation is excluded, both because neither in the water of Baptisme, the blood of Christ is locally included, whereby wee are washed from our sinnes : as also, because this manner both take away the nature of the true humane body, and both Diametrically repugne with the Article of the ascension into heaven, and of the sitting at the right hand. For the same causes, that manner also is to bee taken away, which is not much unlike vnto this, which is imagined by a reall & locall adherency or coniunction: not to speake that, not one word can bee read for the p^{ro}ofe of this, that after some of these three manners, Christ would haue the bread to be his body.

After what manner then is it probable, that Christ would haue the bread to bee his body : Merely after this manner, as all other Sacraments are said to be that thing, whereof they are Sacraments, to wit, by a Sacramental, and so a Mysticall vniou. For that, which we call a Sacrament, the Grecians call a *Mysterion*. Wherefore this speech is vsuall with the Fathers, that the bread is the body of Christ, even the present body, and that it is eaten in a mystery. Now a mystery is said to bee, when visible things doe lead vs to the true vnderstanding and recei-

receiving of invisible things, and earthly things of heavenly things, corporall things, of spirituall things. In which sense, the Apostle to the Ephesians calleth the carnall marriage of Adam and Eue a great mystery, because of the spirituall marriage which is contracted betweene Christ and his Church, and to which that other marriage doth lead vs. But carnal men, destitute of the Spirit of God, and of faith, cannot be brought by earthly things vnto heavenly things, or by the participation of these earthly, vnto the communion of these heavenly: seeing they cannot so much as vnderstand them, as the Apostle saith. Which is the cause why I iudge and beleue, that the flesh and blood of Christ, being heavenly and spirituall things, cannot indeede and truth bee receiued of wicked men, no not by the mouth of their body, which also was Bucers opinion. Therefore hee said, that the body of Christ was both present, and eaten of vs in the Supper, not after any worldly manner, but onely after a spirituall and heavenly manner. The which, what is it else then to say, that it is eaten of vs by the spirit of Christ? For by Christ heavenly things are ioyned vnto earthly things, and by him they are receiued of them.

And

And this is my beliefe and iudgement,
in the meaning of the words of the Supper,
which I will constantly hold, till that a bet-
ter, a truer, and more agreeable to the
Scriptures, shall by other men bee offered
and plainly proued vnto me.

*Ille non edit corpus Christi, qui non est de cor-
poris Christi,* August.

He cannot eate the body of Christ, that is
not of the body of Christ.

*Accipe, panis est, non venenum: mala res
est, sed malus accipit.* Idem.

Take, it is bread, not poison: the thing is
not euill, but an euill person receiveth it.

*The Lord's Supper is a sacrament of the
new testament in which the body and blood of
Christ are represented by bread and wine.*

*It is a sacrament of the new testament
in which the body and blood of Christ are
represented by bread and wine.*

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A DIRECTI- ON TO LIVE WELL.

ISAIAH 30. 21.

This is the way, walke in it.

PHILIP. I. 27.

*Onely let your conversation be, as becommeth
the Gospell of Christ.*



LONDON

Printed by William Stansby, for
William Barret. 1616.



A

My dear Sir
I have the pleasure
to receive your letter
of the 14th inst.



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A DIRECTION TO LIVE WELL.

Question.



See that you remember much concerning praying, and communicating: what must you observe in your Christian practice?

Ans. As I am bound to pray continually, so I am bound to watch continually, that neither by Satans subtilty, or the worlds vanity, or mine owne security, I be not surprised.

Quest. Why ought you thus to watch?

Ans. 1. Because I walke in the presence of God, Prou. 5. 21.

2. Because I walke among many occasions of sinne, 1. Ioh. 2. 16.

3. Because of my selfe I am thistlelike to smold them, 2. Chron. 20. 21.

4. Bes

4. Because I can go about no good things, but either Satan, or my lusts will be ready to molest me, 1. Thess. 2. 18. Zach. 3. 2.

5. Because many excellent men have fallen very grievously, for want of watchfulness, Gen. 9. 21. & 19. 32. 2. Sam. 11. 3. 1. King. 11. 1.

6. If I can thus watch without ceasing, I shall get in each action the peace of a good conscience, which is the greatest Jewel in the world, Act. 22. 1.

7. I shall be ready for any temptation, especially for death, and the day of Judgement, Gen. 29. 10. Luk. 2. 29. & 21. 26.

8. I shall be sure to doe no such thing, whereof I cannot give an account to God, Luke 19. 15. 16.

9. I shall stop the mouths of mine adversaries, when they call in question my righteous dealing, 1. Sam. 26. 21.

10. I shall cause my religion to be well spoken of, whilst others observe my godly conversation, Mat. 16. 1. Pet. 2. 12.

Quest. What must you doe, that you may thus watch?

Ans. 1. I must ever walke in faith: and to each part of Gods service, it is my duty to bring it with me, Rom. 14. 3.

2. I must have Gods warrant with me, without which, faith is no faith, Pl. 119. 105.

3 I must see what calling I have to each thing, without which a good thing may bee Sinne, 1.Chron.13.9.

4 I must redeme, or buy out the time, and present oportunitie of doing good, and avoiding euill, Ephes.5.15:

5 I must remember, that though Satan be indeed chained and cannot hurt me, yet if I will not bee bitten by him, I must walke aloofe from the chaine of this Lion.

6 I must looke to my thoughts, my words, mine actions, my gesture, mine apparell, my dyet, my recreations, my gettings, my spendings, and how I may keepe holy the Sabbath day.

Quest. Because in the fourth rule, you haue said that we must buy out the time, out of whose hands must we buy it out?

Ans. There are tenne sinnes, which like so many Monopolizing ingrossers, doe take vp all the houres of mans life, we must redeme them out of all their handes. The first is Reading of baine Bookes: the second Long labour, to decke vp our bodies: the third, Feasting and continuance in it: the fourth, Recreations in excessive sort: the fifth, Gadding abroad, without businesse: the sixth, Prating and talking of things needlesse: the seuenth Immoderate sleeping in our beds: the eighth, Idlenesse, and negligence

ligence in our callings : the ninth, Vaine thoughts, and cogitations of the minde: the tenth, Worldlinesse, and greedinesse to get. Against these wee must labour by contrarie practices : and if we will indeed redēme the time, wee must buy out the time past by Repentance : present, by Diligence : to come by Providence.

Quest. What rules haue you learned for your thoughts?

Ans. 1 That I bee carefull to keepe a more narrow watch ouer my thought's, words, and deedes, then heretofore I haue done, to doe them more warily for Gods glorie, mine owne comfort, and my Neighbour's benefit, 1. Corin. 6. 20. 1. Pet. 1. 15. Prou. 4. 23.

2 That I cleanse my heart from the verie first motions of all sinfull thoughts, as of Lust, Anger, Pride, Couetousnesse, Malice, Stubbornenesse, euill Suspicion, as knowing that the least sinne deserueth death, and doth deprive mee of part of my comfort in my saluation, Ephes. 4. 23. 31. Mat. 15. 18. 19. Colos. 2. 2. 8.

3 That all my lawfull affections be moderate, and without excesse, and greater alwaies vpon heauenly, then earthly things. Colos. 3. 1. 2. Philip. 3. 20.

4 That I fulfill not my minde in all things,

things, for then I shall often sinne: let mee consider therefore, whether that be lawfull desire, and for the glorie of God, Ro. 14. 23.

5 That I bestow no more care and thought vpon the World, then I needs must in the moderate maintaining of my selfe, and those that belong to mee, lest my thoughts be distracted too much from Heavenly things, 1. Tim. 6. 8. 9. Gen. 24. 63.

6 That I suffer not my mind to be occupied with vnprofitable, curious, and vaine meditations: for which I cannot giue a sufficient reason to God and Man, if I were asked, Prou. 6. 14. Zach. 8. 17.

7 That I thinke better of my Brethren, then of my selfe, and the more I excell in anything, bee the more humble before God and Man, Rom. 12. 16. Phil. 2. 3.

8 That I take some time euery day, to meditate vpon, and to mourne for the miseries, and iniquities of the age wherein I liue, and pray to God, for remedie, Psal. 69. 9. 10. Ezech. 9. 4.

9 That I thinke often of the vanitie of my life, vpon my departure hence daily longing for my Sauiour in the cloudes, and wishing rather a good life, then a long, Psal. 90. 9. 10. 15.

10 That I carefully meditate, and remember euery good thing I heare or learne,

that I may readily practise it when time and occasion serues, Acts 17.18.

Quest. What rules haue you learned for your words?

Ans. 1 That I remember, such as my speech is, such is my heart; and that both my heart and mouth goe together, but in holy manner, Ephes. 4.29. Colos. 4.6.

2 That my speeches bee gracious to the edification, good, and benefit of them with whom I speake, not to their euill and sinning, Colos. 4.6. Ephes. 4.29. and 5.4.

3 That my speech be alwayes more and more earnest, ioyfull, and comfortable, when I speake of Heauenly then Earthly matters, Ephes. 5.4. and 4.6. Psal. 1.2.

4 That I remember I shall answer for euerie idle word, which passeth out of my mouth to God, or to Man, Mat. 12.36.

5 That multitude of wordes bee often Unfull: let me speake therefore as few as I may, yea be rather silent then speake vnprofitably, Prou. 17.27. & 10.19. Iam. 1.19.

6 That my wordes bee no greater, or more then my matter deserveth, nor beare a shew of vice in mee, or any excessive affection, Psal. 34.13. 1. Pet. 4.11.

7 That as I beleue not all that is told mee, so I tell not all I heare; but tell the truth only, though not all nor alwaies, Ecc.

3.7. Luk. 2. 19. 1. Sam. 10. 1. 6. and 16. 1. 2. 5.

8 That I delight not to speake of others infirmities, especially behind their backs; and speaking before them, speake with griefe and wisdome, Psal. 15. 3. 2. Tim. 3. 3. Matth. 18. 15.

9 That I speake not of God, but with reuerence, knowing I am not worthe to take his name in my mouth, Leuit. 19. 12. Rom. 9. 5. Deut. 28. 18.

10. That in praising, I bee discret; in saluting, courteous; in admonition, brotherly, Pro. 27. 2. 1. Sam. 10. 4. Rom. 16. 16.

Quest. What rules haue you learned for your actions towards God?

Ans. 1 That I vse daily prayer to God, every morning, and euening, that he would guide mee and mine affaires for his glorie, and mine own comfort, Dan. 6. 10. Pl. 55. 17.

2 That I register by all my sinnes committed against him in euerie matter, and with grief bewaile them at fit time, craving pardon and strength against them, Psal. 51. 3.

3 That every day something of Gods Word bee read, and meditated vpon, that I may increase in knowledge and in godliness, Psal. 1. 3. Deut. 6. 6.

4 That whatsoeuer I take in hand, I first take counsell at Gods Word, whether it bee lawfull or no, bee it for my profit or

pleasure, and then that I doe it with peace, at least in my heart, 1. Sam. 30. 8.

5 That I giue thanks to God for every benefit that I haue receiued, and then dedicate the same for the promoting of his glory, and the good of his Church, 1. Thessal. 5. 10.

6 That I sanctifie Gods Sabbath daily in vsing holy exercises of prayer, preaching, meditating, and Sacraments at the time, Exod. 20. 8.

7 That any meanes God hath appointed for any matter, be not more relied vpon, then God himselfe, but hee bee first prayed vnto, for the prosperous use of them, 2. Chronicles, 16. 12.

8 That I stick to God, as wel in aduersitie, as in prosperitie, knowing the one to be as necessarie for me as the other: yet let me pray for my necessities, be humble when I haue them, that I use them well, and that I lose them not, 1. Sam. 1. 2. 3.

9 That I marke my profiting in Religion. prepare my selfe to heare Gods Word, attend when I am there, conferre, and meditate about it after, 1. Cor. 15. 12. & 11. 28.

10 That I loue al things for Gods sake, and God onely for his owne: that I make God my friend, and nothing can bee mine Enemy; and account all things baine, to serue God sincerely, Phil. 3. 8. Rom. 8. 31.

Quest.

Quest. What rules haue you learned for actions towards your selfe?

Ans. 1 That I refraine my eares from hearing, mine eyes from seeing, my handes from doing, and euery part of my soule, and bodie, from fulfilling any thing vaine or wicked, Iob. 31.1. Psal. 119. 27.

2 That my meate, apparell, and recreations be lawfull, needfull, and moderate, Luk. 11. 34. Rom. 13. 13. 1. Tim. 2. 9. & 5. 23. Tit. 2. 3. 1. Cor. 10. 31.

3 That with all care I redēme the time, knowing I shall answer for euerie idle houre, Ephes. 5. 16. 1. Pet. 4. 7.

4 That I bee as sorrowfull for the good deeds that I haue omitted, as I am ioyfull for the good deeds I haue fulfilled, Ro. 7. 8. 9.

5 That my speciall sinnes and corruptions bee inquired into, thought vpon with griefe, whether they are weakened in mee, or remaine in their old strength, and that I resist them with all faithfulness euerie day more and more, 1. Cor. 11. 28.

6 That I remember with humilitie, all the good motions and actions God worketh in mee, that they may bee pledges of my salvation, spurs to godlinesse, and comforts against temptations, 2. Cor. 6. 4. 5. Rom. 7. 15.

7 That I suffer not my selfe, to be pleased with mine vnprofitableness, that is,

with unfitnessse, or unwillingnesse to serve God, Rom. 12. 11.

8 That I follow my lawfull calling, so carefully for the good of Gods Church, as feeling the trouble thereof, I be put in mind of my miserie by Adam, and bee humbled thereby: Rom. 12. 7. Gen. 3. 10. Eccles. 1. 13.

9 That I take revenge of my selfe for my slipperie sinning, beating downe my pride, that I sinne not againe, 1. Cor. 9. 27.

10 That I neuer make more shew of outward holinesse, then I haue inward in my heart, Esay 58. 5. 6.

Quest. What rules do you learne for your actions towards other?

Answ. 1 That I remember, that whatsoever I haue, that may be vled towards others, God hath bestowed it on mee, for others benefit, Rom. 12. 6. and 1. 11.

2 That I count it not sufficient, that my selfe serve God only, vnlesse I cause all within my charge, by all meanes to doe the same, Gen. 14. 14. & 18. 19. Psal. 101. 1. 2. 3. & Iosh. 24. 15. Ester. 4. 15.

3 That I consider I am but Gods steward, in all his benefits I haue: let mee therefore imploy them wisely to those that need, heartily and in time, 1. Pet. 4. 10.

4 That I behaue my selfe toward them, so sincerely, that I may winne the weak,

com.

comfort the strong, and make ashamed the
wicked, 1. Cor. 10. 32. Col. 4. 5.

5. That as I receive good in company,
I alwayes I doe them some good in my
power. Rom. 1. 12. & 14. 19.

6. That when I know others to sinne, I
morne for it, and amend it, if I may, by
brotherly admonition, 1. Cor. 5. 2. Mat. 18.
15. Leuit. 19. 17.

7. That I reioyce and praise the Lord for
my good thing the Lord sendeth vnto men,
knowing that it is for mine and others god-
linesse sake, that God bpholdeth the worke,
1. Thess. 5. 18. Rom. 12. 15. Luk. 15. 8.

8. That I strue not whether other should
be good to mee, or I to them first; but that
I benefit euen mine enemies, knowing my
reward is with God, 1. Thess. 5. 15. Mat.
5. 39. Rom. 12. 20.

9. That I be carefull to vse the good I
can receiue by any man, knowing that I am
but a member of the body, and stand in need
of other, Rom. 12. 16. & 1. 12.

10. That I carefully craue the prayers
of other brethren, and their praises to God
for the gifts I haue receiued: so I shall
leale my fellowship in that body more
effectually, Rom. 15. 20. 2. Cor. 1. 11.

11. These holy exercises I must not
make common for the time, or vse them for
fashion

fashion sake, but vse them daily.

Quest. Seeing you haue precepts for your actions, what must you obserue in your gesture and behauiour?

Ans. For my gesture I must take heed:

1 That mine eyes be not haughtie, Psal. 131.1.

2 That my countenance bee not impudent, Pro. 7.13. I say 2.9.

3 That my face be neither laughing nor lowring, Eccles. 19.28.

4 That mine handes bee neither spread out, nor closed in, Pro. 6.13.

5 That I be not apish in imitation, Psal. 106.35.

6 That my gait bee not too slow, nor swift, Eccles. 19.28.

7 That I giue place and reuerence to my betters, Lemat. 19.32.

8 That I sit not before I am placed, Luke 14.9.10.

9 That I speake not before I am asked, Eccles. 21.20.

10 That I be not solemne, when I ought to be chereful, nor cherefull when I should be sorrowfull; but in all things behaue my selfe as the childe of God, Ephes. 5.8.

Quest. What rules are you to obserue in apparell?

Ans. 1 For the matter, it must not be

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be too good, or too meane, Matth. 11.8.

2 For the fashion, not too new, or too old, Rom. 12.2. Ifay 3.16.

3 For the colour, not too light, or too sad, Luke 16.19.

4 For the wearing, not too effeminate, Eccles. 19.28
 not too soordid, and in a word, my apparell
 must be such as argueth sobrietye and holi-
 nesse of minde, considering the ends of ap-
 prell, which are:

1 For necessitie, that our bodies may be
 kept from the weather, Prou. 31.21.

2 For honestie, that our nakednesse may
 be conered, Gen. 3.7.

3 For commoditie, that we may labour
 in our callings, Iohn 14.4.

4 For frugalitie, according to our state,
 2 Sam. 13.18.

5 For distinction, both of men from wo-
 men, young from old, Magistrates from sub-
 iects, the Clergie from the Laytie, and the
 rich from the poore, Deu. 22.5. Ge. 27.3. Heit.
 69. Exod. 28.4. Luk. 7.25. Zeph. 1.8.

And in wearing of apparell, I must not
 looke so much what I am able to doe, as
 what is fit for me to be done, to imitate the
 most grane and sober sort of my ranke, and
 to keepe my selfe rather vnder, then aboue
 my degree; which if I doe not, I doe but
 waste Gods benefits, weare a badge of a
 proud

proud heart, give testimony of idleness, procure suspicion of leuitie by diuers fashions, labour to confound degrees, and by the lightnesse of mine apparell, prouoke many not onely to suspect me of euill, but also by it to commit euill, Ezech. 23. 5. 12.

Quest. What rules are you to obserue in diet and at Table?

Answ. 1. That I sit not downe before I pray, Psal. 145. 15. Math. 16. 6. Luk. 24. 30. 1. Sam. 9. 13.

2. That I rise not before I give thanks, 1. Cor. 10. 31. Rom. 14. 6. 1. Thessal. 5. 18. Eccles. 32. 14.

3. That I feede onely to satisfie hunger, Ezech. 16. 49. Luk. 21. 34.

4. That I cut not at the table of my eters before I am earned, Eccles. 31. 18.

5. That I feed not on too many dishes, Eccles. 31. 12. &c.

6. That I desire not too much daintie meates, Eccles. 37. 29.

7. That my supper bee ordinarily lesse then my dinner, Eccles. 31. 19. 20. 21.

8. That I beware of too much strong drinke, Eccles. 30. 25. & 31. 28. Prou. 20. 1.

9. That I rise with an appetite, Eccles. 31. 19.

10. That in eating I remember the poore, and that this body which I feed, shall bee woymes

hoyes meate, Neh. 8. 10. Amos 6. 6.

Quest. What rules must you obserue for recreation?

Ans. 1. That they be of a good report, and of whose lawfulness there is least question, Phil. 4. 8.

2. That I make not an occupation of them, Prou. 21. 17.

3. That I vse them as recreations, not to trouble my body or minde.

4. That I stay not long at them.

5. That I lose not much at any recreation.

6. That I vse no such recreations, as I am ashamed that good people should see me.

7. I must not giue offence, by abusing my liberty to any man.

8. After exercise I must returne to my calling.

9. I must vse such exercises as are of little cost, least losse of time, and fit for me to vse.

10. I must not then play, when I should be at worke, nor be merry in the time of mourning.

Quest. What rules are you to remember for getting riches.

Ans. 1. That my calling be such an honest calling, as that I be not ashamed of the very name thereof: as vsurers are to be called vsurers, Gen. 47. 3.

2. That

2 That I get my wealth by honest labour, Prou. 3. 1. Psal. 128. 2. The 1. 3. 8.

3 That in buying and selling, I defraud no man, Gen. 23. 15. & 33. 19. 1. The 4. 6. Eccles. 27. 2.

4 That I enrich not my selfe by the labour of the poore, Amos 8. 4. James 5. 4.

5 That to get, I leaue not Gods service, Isay 58. 13. Neh. 13. 15. Amos 8. 5. Ier. 22. 13.

6 That I lye not, no; so; sweare my selfe, Leuit. 19. 11.

7 That my weights, wares, and measures be good, Leuit. 19. 36. Prou. 11. 1. & 16. 13. & 20. 10.

8 That I consider, that it is hard to be rich and religious, Match. 19. 23. 24.

9 That I doe as I would bee done to, Luke 6. 31.

10 That I commend not my seruants so; deceiuing any, 2. Kings 5. 26.

Quest. What rules must you obserue in spending?

Ans. 1 That I spend not aboue mine estate, Prou. 27. 27. 1. Sam. 25. 36. Psal. 131. 1. 1. Cor. 16. 1. Luke 14. 28.

2 That I spare not when I ought to spend, Prou. 11. 24. 1. Sam. 25. 11.

3 That I buy not that which is needlesse so; me, Iohn 13. 29.

4 That especially I must giue to the godly,

Galat. 6. 10. Eccles. 12. 4.

5 That I haue a regard to my kindred.

6 That I giue not too much to the rich,
and friends, 1. Tim. 6. 8. 2. Sam. 9. 1.

7 That I obserue times, places, & per-
sons, in giuing and spending, Eccles. 12. 1.

8 That I giue not to the poore with re-
proching them, Eccles. 4. 7. 8. Rom. 12. 8. 2.
Cor. 9. 7.

9 That I boast not too much of my libe-
ralitie, Prou. 20. 6.

10 That I bee not liberall of another
mans purse, Eccles. 11. 1. Luke 16. 6.

Quest. But since I can neyther get riches
to spend, nor spend riches with any credit, vn-
lesse I vse a Christian frugalitie; what rules
can you giue me for commendable frugalitie
out of Gods Word?

Answ. I will giue you onely three:

1 Be sure you haue an honest and law-
full calling to busie your selfe in, Gen. 3. 19.
Ephes. 4. 28.

2 Be euer following of that calling.

3 Auoide all things which are enemies
to thriving frugalitie.

Quest. What? must euery man, euen gal-
lant and great ones haue a calling?

Answ. 1 Yes verily: so, first, so haue all
godly men had: secondly, they that haue
none, or hauing any, will not labour in it,
are

are not woorthy to eate: as for such as liue
onely vpon other mens purses and pannes,
denouring the good creatures of God, and
liuing vpon the spoyle of others, you may
truely say, that they are a burden to the
earth, the bane of the common-wealth, and
the worst creatures in the world.

Quest. In what manner must this calling be
followed?

Ans. 1. With diligence: Prou. 18.9.
10. 5. which will procure blessings, Prou.
10. 4. 12. 11. 14. 23. and honour, Prou. 21.
29. But hee that trusts onely to seruants,
can neuer practise this first rule, Pro. 27. 23.

2. With wisdom, which standeth, first,
in looking after things needfull for house
keeping, and not first, to decke the house be-
fore necessities bee provided, Prou. 24. 27.
Secondly, in asking counsell and aduice: for
two eyes are better then one, and many see
more into the affaires of others, then their
owne, Prou. 20. 16. 21. 5. 29. 23. 26. 12.

3. Thirdly, by making vse of experience and
examples, and that is, by marking things
that fall out, the beginnings, proceedings,
and euents of matters, and keepe them in
mind to stand thee in stead: for he that neuer
marketh any thing, it is all one, as if he had
neuer seene or heard them: such an one must
euer be running for counsell. Fourthly, by

taking

taking opportunity for honest gaine. Pro. 10.
 7. And lastly, by keeping thee within com-
 passe, not bearing an higher port, and coun-
 tenance in the world, than a mans abilitie
 will warrant, Pro. 11. 2. 9. yet is it not good
 for a man to faine himselfe poore, when hee
 hath abundance, as many doe, who are
 ever whyning, and complaining without
 cause, & are neither good to others nor them-
 selues. Wisdom thus ordered, is like to the
 skill of a workeman, by which he is able to
 remove, or lift vp that weight, which a strong
 man then be cannot do.

3 Justice and vpight dealing: for so,
 thou shalt reape the like from others, Pro.
 11. 31. Mark. 7. 12. haue a blessing on thy
 wealth: Pro. 21. 6. and purchase much cre-
 dit by thy good dealing.

4 Mercifulnesse and friendly dealing
 with the poore, in buying of them their com-
 modities, selling to them their wares, and
 laboring for them to their good. This is a
 good way to thrive, Pro. 16. 3. 28. 22. 1. Tim.
 4. 9. 10.

5 Contentation with that portion, which
 God, as a wise Father, measureth out vnto
 thee, 1. Tim. 6. 6. Philip. 4. 11. Heb. 13. 5.

6 Look to the choice of friends, for grace,
 & good nature: are thy friends great & they
 will often procure to thee great expence, and
 losse

losse of time, Prou. 23. 1. 2. 3. are they affectionate, and full of passions: thou shalt haue much adoe to please them, and they are soon lost: Prou. 28. 19. 22. 24. 29. 22.

Lastly, keepe amitie with thy neighbours, Rom. 12. 18. yet onely so long as thou maist haue God to friend also.

Quest. You said in the third place, I must auoid those things which are enemies to frugalicie, which are they?

Ans. 1 Sloth: which is described to be a great wisner, Pro. 13. 4. excuser Pr. 15. 19. 22. 13. 26. 14. 15. over-wise, Pr. 26. 16. & the high way to beggery, Prou. 20. 4. 10. 4. 24. 24. 36.

2 Vaine & idle company, Pro. 28. 19. these will driue you either to other delights, or to lose your time, or to let go occasions for your good; be you neuer so good, bad company will hurt you, as the sweetest waters powred into the sea, become salt, and blackish.

3 Take heede of pastime, Prou. 21. 17.

4 Of talking what you wil do, Pro. 14. 23.

5 Of a sweet tooth, & a velvet mouth, which often procureth double expences: first of diet, secondly, of physicke to cure diseases gotten by intemperance, Pro. 21. 17. 23. 21. 39.

6 Good fellowship and company keeping, which is the losse of time, an hinderer of the calling, a drawer of much company to thine house, & causeth them often to be like to them

both

both in conditions and affection.

7 Take heed of much borrowing, for he that goeth on borrowing, goeth a sorrowing, he that is ever borrowing, is never a freeman.

Prou. 13. 20.

14. 7.

Prou. 22. 7.

Quest. What rules are you to obserue for the sanctifying of the Sabbath?

Ans. 1 I must rise early to sanctifie my selfe, and all that belong to me, for Gods seruice that day, Iob. 1. 5.

2 I must keepe it from morning till evening, Leuit. 23. 32.

3 I must frequent the exercises of religion, and bee present with all reuerence at prayer and preaching, Psal. 122. 1.

4 I must not so goe from Sermon to Sermon, that I conferre not of Gods Word which I heare, especially with such as belong vnto me, Acts 17. 10. 11.

5 I must meditate of all Gods mercies, especially of such as are giuen me in Christ, Psalme 92. 1.

6 I must not make that day, a day of feasting, sporting, or visiting (as the most do) of friends abroad, Isay 58. 13. 14.

7 I must doe no worke vpon that day, which might haue bene done the day before, or may be done the day after, Exod. 20. 10.

8 I must laboꝛ to be at Gods house with heart, that so I may be partaker of the whole seruice, Mar. 18. 20. Heb. 10. 25. Psal. 42. 4.

9 I must visit such as are comfortless if I know, or imagine they stand in need of my helpe, James 1. 27.

10 I must bee carefull to provide something, which I may distribute to the necessity of the Saints, 1. Cor. 16. 2.

These rules must I observe; lest it be truly said of me, which was falsely said of Christ, This man is not of God, for hee keepeth not the Sabbath, Iohn 9. 16.

Quest. Now as you haue learned these generall rules of pietie, come wee euen to particulars: say that you intend to be married, what rules must you vse in chusing a wife?

Ans. I must looke, 1 That shee be of good religion, Gen. 26. 2. & 27. 49.

2 Of honest parentage, Gen. 28. 1.

3 Of good report, Pro. 22. 1.

4 Of ciuill carriage, Pro. 7. 10. 11. 12.

5 Of contenting personage, Gen. 24. 16.

6 A louer of godly companie, Acts 16. 17.

7 Of prouident circumspection, Pro. 18. 1. & 31. 16.

8 Of stayed yeres.

9 Of few words, Prou. 31. 26. Ecc. 26. 2.

10 Of an honest nature, Eccles. 25. 18.

Quest. When you are married, what duties owe you to your wife?

Ans. I owe vnto her :

1 Lorie to her person, Ephes. 5. 25. 28. 1. Sam. 1. 8.

2 Ch

These rules
must wo-
men vse also
in taking an
husband.

2 Chastitie to her bed. Prou. 5. 15. 16. 17.
18. Gen. 2. 14.

3 Maintenance to her estate. Pro. 31. 31.

4 Cohabitation to her content. Deut. 24.

5. 1. Cor. 7. 5. 1. Pet. 3. 7.

5 Patient so; bearing, and concealing of her infirmities. Colof. 3. 19. Ephes. 4. 26. especially when I am newly married: so as hicks newly laid, are easily seuered, befoze the moyter be dyed: so louers newly married, are easily diuorced, befoze their hearts are by continuance vnited.

6 Admonition and commendation, rather then co;rection. Heb. 10. 25. Prou. 31. 31.

7 Instruction in pietie. 1. Cor. 7. 15.

8 Due benenolence. 1. Cor. 7. 3. 4. 5.

9 Kindnesse to her kindred. Hester 8. 2. 3.

10 Cherishing in sicknesse. Pro. 12. 10.
And continuance of lone to her, euen when she is old, wrinkled, and hath lost her so;mer beantie. Luke 1. 6.

11 I must leane her a liberall poztion, if she suruiue me. Prou. 31. 31.

12 And both mourne truly so;, and bee kinde to her childzen, if shee die befoze me, Gen. 23. 2.

Quest. And what duties must you looke for from your wife?

Ans. These duties:

1 Reuerence, as to her head, 1. Cor. 11. 3. Ephes. 5. 33.

2 Chastitie, as to a part of her body, Gen. 2. 24. Prou. 5. 19.

3 Prouidence in getting, sparing, and spending, Prou. 31. 1. Sam. 25.

4 Pursing of her owne children: for, this, God, nature, her breasts, her health, all childrens loue to such a mother, the dumbe creatures, the feare of changing her child, and the examples of holy women teach her, if shee be able to doe it, Gen. 21. 7.

5 Silence in keeping secrets, without declaiming against euery domesticall unkindnesse, Gal. 6. 2. Iudges 16. 18.

6 Obedience to my lawfull commandments, Ephes. 5. 22. Hester 1. 21. 22.

7 Cherishfulnesse of countenance, and speech, Eccles. 26. 19. 20.

8 Diligent staying at home in some honest calling, Prou. 7. 11. 12. Gen. 18. 9.

9 Grauitie in her domesticall behaviour, 1. Pet. 3. 3.

10 Sobrietie in her apparell and gesture, Isay 3. 1. Tim. 2. 9. 1. Pet. 3. 4.

11 Obseruation of his nature, and diet, 1. Sam. 25. 16. 37. Gen. 27. 9.

12 Abstinence from marriage for some conuenient time after his death, that so it may appeare she truly loued him, Lu. 2. 37.

Quest.

Quest. If G O D send you children, what duties owe you to them?

Answ. I am bound to perfoꝛme these duties: 1. To bring them vp in the feare of the Lord, Gen. 18. 19. Prou. 4. 4. & 31. 1. Psalme 78. 4. Ephes. 6. 4. 1. Chron. 28. 9. and to loue them best, who best loue God, and me, Gen. 35. 28. & 37. 2.

1 To looke that they may liue in some calling, Gen. 4. 2. Prou. 10. 4.

3 To fit their callings according to their natures, Gen. 4. 2.

4 To teach them such ciuill behauiour, as fauours of pietie. Prou. 4. 24. 25. 26.

5 To giue god example to them in each thing, Leuit. 11. 44. 2. Kings 2. 23.

6 To teach them at the least to read, Revelations 1. 3.

7 To correct them doing amisse, Eccl. 30. 1. Prou. 22. 15. & 19. 18. & 29. 15. 1. Kin. 1. 6.

8 To commend them when they do wel, Ephes. 6. 4.

9 To apparell them rather comely then costly, Eccles. 11. 4.

10 To deny them in many things their willes, Eccles. 30. 9. 10. 11.

11 To leaue them all some fit poztion of my gods, & not to make one a Gentleman, and the rest beggers, Gen. 25. 5. 6. Deut. 21. 17. Luke 15. 12. but Eccles. 33. 18. 19. 20. he

must not giue them power ouer him while he liueth.

12 In due time to looke to their marriage. Eccles. 7. 25.

13 And last of all, to pray for them, that they may feare God, obey gouernours, grow in grace, and become citizens of heauen. Genes. 17. 18. Psal. 72. 1. Iob 1. 5.

Quest. What duties are your children to performe to you, and your wife?

Answ. They ought, 1 To obey vs in things lawfull. Ephes. 6. 1. 2.

2 To reuerence vs, as the authours of their being. Eccles. 3. 1. 2. 3. 4. & 7. 27. 28. Tob. 4. 3. 4

3 To acknowledge vs; be wee neuer so poore. Gen. 47. 1. 2. Prov. 19. 26.

4 To endure our corrections patiently, Heb. 12. 9. 10. 11. & though we haue imperfections, to beare with them, Gen. 9. 22. 23.

5 To bee content with our prouision for them, Luke 15. 12. Philip. 4. 11.

6 To seeke al means by which they may please vs, Luke 15. 29. Gen. 26. 25.

7 To behaue themselves so as they may credit vs, Pro. 10. 1. Gen. 34. 30. & 27. 46.

8 To be soerie when wee bee disgraced, Eccles. 3. 11.

9 To follow vs as wel in the practice of pietie and godlinesse, as in the inheritance of

of our gods and lands, Ephes. 5. 1.

10 Not to doe, attempt or enterprise any thing of weight or importance, without our aduice, consent or approbation: but especially to stay till wee provide for them in marriage, Gen. 6. 2. & 24. 4. & 26. 34. Now all these duties they shal practise the better, if they will but consider the great care, pains, and charges we haue been at in their education, and bringing vp, which they shal best know, when God sends them children of their owne.

Quest. If you be parents in law to children, what duties must you performe to them?

Answ. We must consider, 1 That they are his or her children, whom wee haue made all one with our selues.

2 That God by his prouidence hath committed them vnto vs.

3 That we shall not keep lone each to other, vntlesse we haue care of such children.

4 That all must pitie the parentlesse, much moze parents in law.

5 That they haue lost their owne parents, and therefore stand in need especially of succour.

6 That our children may bee in the like case, and wee must doe by others, as wee would haue others doe by ours.

7 We shal get credit and comfort to our selues,

selues, by performing all duty to them.

8 Wee shall take away that great scandal, which is giuen in the world by bad parents in law, and therefore we must:

1 Bring them vp in the feare of God.

2 Wee must rather take heede of seruilitie towards them, then towards our owne childzen.

3 Wee must bee carefull to increase that portion, which is left vnto them by the will of their parents.

4 Wee must not so; our priuate gaine, as against their consent, bestowe them in marriage.

Quest. What duties doe children in Law owe to Parents in Law?

Ans. They owe in truth many: but first they also must consider:

1 That they wanting their owne parents, stand in neede of some to gouerne them.

2 That God, and the consent of their surviving father or mother, hath cast them vpon the tuition of such a parent.

3 That by obedience to parents in law, they shew what they would haue done to naturall parents.

4 That if they please them in all things, it may bee they may inherite their step-parents lands, or goods.

5 That

5 That by this they shall be a meanes to
live lone betwixt an husband and his wife.

6 They shall give good example to other
such children to do the like.

7 That if they had such children, they
would not willingly be so dealt withall.

8 That if such parents should vse them
ill, they themselves will complaine of them:
why then should not good step-fathers com-
plaine of bad step-children? And therefore
they ought:

- 1 To reuerence them as parents.
- 2 To depend vpon them as gouernours.
- 3 To be aduised by them as guardians.
- 4 To be carefull not to marrie them-
selues, till such time as they haue their ap-
probation: which if they do, they dishonour
God: grieve their parents: scandalize them-
selues: make step-fathers negligent: step-
children neglected: cause other such chil-
dren, and euen naturall children, against
naturall parents, to doe the like. If any yet
say, I thine after such a marriage; I an-
swere, You may in goods, perhaps not in
goodnesse: if in both, it is because you haue
repented, or else doubtlesse you will not
thine long.

Quest. Now if to wife and children, God
and you seruants, what duties do you owe to
them?

Ans.

Ans. For my seruants I must be careful:

1 That they be fit to doe such businesse,
as I keepe them for, Gen. 41. 38. Exod. 31. 1.

2 That I impose not too much vpon
them, Prou. 12. 10. Exod. 1. 14.

3 That they neither play, nor worke, nor
go on errands on the Lords day, Exod. 20.

4 That they goe and come with meete
and from the Church, Iosh. 24. 15.

5 That I examine them of such things
as were taught, Gen. 18. 19. Psal. 34. 11.

6 That I be not too familiar with them,
Prou. 29. 21.

7 That I in discretion correct them in
their faults, Eccles. 33. 23. Genes. 16. 6. 1
Sam. 30. 15.

Let Mar-
chants note
this.

8 That I teach them a trade and occu-
pation, and in teaching them, send them not
to such places of idolatry, as by being there
they may endanger their soules, to procure
my wealth, Pro. 12. 10.

9 That I be not sorry when they set by
but helpe them, Eccles. 7. 20. 21. and 33. 30.
and 34. 23.

10 That I teach them not to deale
lustily by mine example, or commend them
if they do so, Prou. 21. 6. 2. Kings 5. 26.

11 That their diet and apparell be con-
uenient, & only such as I provide for them,
Pro. 31. 21. 27.

12 That

13 That I keep no more seruants than I can well employ, lest by their owne idleness they become bad, and by my proud prodigalitie, I die a begger. To feed many bellies, and build many houses, is the next way to beggerie.

Quest. What dutie do seruants owe to masters?

Ans. Euen these duties: They must be,
1 Conscionable to do their best seruice,
Eccles.6.5.6.7.8. Col.3.23.

2 Diligent to do any seruice, Matth.8.9.
Luke 17.7.8.

3 Carefull to become masters of their trade, Pro.27.11. & 22.29.

4 Faithfull, euen to a penie of their masters goods, Tir.2.10. Gen.30.27. & 35.5.

5 Circumspect for his best advantage: not onely when he is present, but in his absence, Titus 10.

6 Silent, not reuealing his secrets, Prou. 11.12.

7 Willing to be directed and corrected by him, 1. Pet.2.18. 1. Tim.6.1.

Dumbe, and not answering againe,
Titus 2.9.

9 To giue god wordes to such as they deale with, Col.4.6.

10 To maintaine their masters credit in all things. And lastly, they must liue in reuerence

tence to their governours, quiet with their fellowes, helpfull to such as haue too much worke imposed on them, and giue good example, euen to children in the family: to be short, I could neuer yet see him a good and thriving master, who was in his apprenticeship a bad, & an unfaithfull seruant: which I would wish all seruants to obserue.

Quest. How then may a good man-seruant be described?

Answ. You told me, that you haue seen him thus described in print:

Hee must haue, 1 The snout of a swine, to be content with any fare.

2 A Locke on his mouth, to keepe his masters secrets.

3 The long eares of an Asse, to hearken to his masters commandements.

4 Good apparell on his backe, for his masters credit.

5 A sword and buckler on his right arme, for his masters defence.

6 On his left arme a Curry-combe for his horse, a besome for his chamber, and a brush for his apparell, as one ready for any seruice.

7 The eyes of an Eagle, to see into that which may be for his masters good.

8 The feete of an Hinde, to goe with all speed about his masters businesse.

Quest.

Quest. And what properties must a maid-
servant have?

Ans. She must bee, 1 Carefull, 2.
faithfull, 3 Patient, 4. Neate, 5 Chear-
full, 6 Cleanly. 7 Quicke, 8 Honest, 9.
Mildfull, and last of all Dumble.

Quest. But since God hath appointed ci-
vill government in the world, what are the
duties of a good Magistrate?

Ans. He is bounden:

1 In his owne person, to feare and serve
God, Psal. 2. 10. 11. Ios. 24. 15. 2. Chro. 34. 3.

2 To plant true religion in his dominions,
and abolish all kindes of superstition,
Ier. 49. 23. Iudges 6. 25. 1. Chron. 13. 3.
2. Chron. 26. 3. 34. 4.

3 To enact wholesome lawes for the good
ordering of his State and people, Dan. 3. 29.

4 To see that Gods Commandements,
and his owne Edicts bee duly observed,
1. Chron. 19. 5. 6. 7.

5 By those Lawes to heare, and iudge
between poore and rich. Deut. 1. 16. 17.

6 To make the safetie of the people the
most soueraigne Law: and with Augustus,
rather to save one Subject, then destroy a
thousand enemies.

7 To keepe his owne Lawes in his
owne person, Prou. 16. 12.

8 Not to looke more to private gaine,
then

then the good of his people, Deut. 16. 19. 1 Sam. 12. 3.

9 To live so, as he may bee both feared and loved, 1 Sam. 12. 18.

10 To pray often for his State, and subjects, 2. Chron. 30. 18. 19. In a word, he must have a Ladies hand, an Eagles eye, and a Lions heart.

Quest. And what are the duties of a good subject?

Ans. He oweth to his Governour,

1 Feare, as he is the minister of Justice, Rom. 13. 4.

2 Reuerence, as he is the Father of his people, 1. Pet. 2. 17.

3 Obedience, as hee is vnder God vpon earth, 1. Pet. 2. 13. 14.

4 Prayer, that vnder him he may liue an honest and godly life, 1. Tim. 2. 1.

5 Protection of his person from danger, though it should be with the losse of his owne life, 1. Chron. 11. 18. 2. Sam. 18. 3.

6 Maintenance in paying tribute vnto him, vnder whom hee enioyeth all that he hath, Rom. 13. Luk. 2. 4. Mat. 17. 27. 22. 21.

7 Commendation of his vertues, so; which especially he is to be admired, 1. Sam. 12. 4.

8 Concealement of his infirmities, and to take heed how he censure them, 2. Sa. 16. 7. 8.

9 To take heed that hee speake not euill

9. 1. him, no not to curse him in his heart, Eccl. 10. 20. Acts 23. 5.

10 If God take his gouernour away, hee must keepe an honourable memoizis of him after hee is dead: for it is the propertie of a currish Dogge, to barkt ouer a dead Lyon, Lament. 4. 20.

Quest. Say that you haue a Minister, what is his durie to you?

Ans. He is bound: 1 To pray in, and for the Congregation, Num. 6. 24. 1. Sam. 12.

2 To read the word of God, Nehem. 8. 8. Acts 13. 27.

3 To preach the Gospel of Christ, 1. Cor. 9. 16. 2. Tim. 4. 2. Pet. 5. 2. 3.

4 To Catechize such as are ignozant in his charge, Gal. 6. 6.

5 To giue good example by his life, Mar. 5. 13. 14. 15. 16.

6 To comfort the feeble-minded, Iob. 33. 23. Iay 60. 1. 1. Thess. 5. 14.

7 To reprove sin and iniquitie, Isay 58. 1

8 To visit such as are not infectionly like, if he be sent for, Iames 5. 15.

9 To see how the poze may be maintai- ned, Gal. 2. 10. 2. Cor. 9. 2. Acts 11. 30.

10 To be hospitall, according to his abilitie, 1. Tim. 3. 2.

Quest. And what duties owe you to him?

Ans. I owe vnto him, 1 Reuerence as
E Gods

Gods Angell, Reuelat. 1. 20. Galath. 4. 14. 2. Kings 13. 14.

2 **Audience**, as **Gods Ambassadors**, 2. Cor. 5. 20. Luk. 4. 20.

3 **Obedience**, as **Gods Shepheard**, Ezr. 34. 2. Heb. 13. 17.

4 **Maintenance**, as **Gods Labourer**, 1. Cor. 3. 9. & 9. 7. 8. 9. 10. 11. 12. 13. 14.

5 **Countenance**, as **Gods Minister**, 1. Tim. 5. 17. Eccles. 3. 8. 1.

6 **Confession**, as he is a **Comfozter**, 1. Sa. 12. 13. Acts 2. 37.

7 **Loue**, as he is mine **instructor**, Gal. 4. 13.

8 **Feare**, as he is my **Father**, 1. Cor. 4. 13.

9 **Patience**, as hee is my **correcter**, Hebr. 13. 22.

10 **Prayer**, as hee is to **breake to me the bread of life**, Ephes. 6. 6. Rom. 15. 30.

Quest. I know, by this, my Ministers duty, and my dutie towards the Minister: but be it that I come to heare a Sermon, what rules can you giue me for profitable hearing?

Ans. Surely these:

1 **That you prepare for hearing**, Genes. 35. 2. Exod. 19. 10. 1. Sam. 16. 5. & 21. 4.

2 **That you bee diligent in hearing**, Ier. 13. 15.

3 **That you bee carefull after hearing**, Isay 42. 23.

Quest. What rules must I obserue before?

Ans. Wor

1. Answ. 1 That I leaue all worldly cares
at home, Eccles. 4. 17. Ruth. 3. 3. Marke 7. 3.
Luk. 8. 14.

2 That I pray for the Preacher, people,
and my selfe, Eph. 6. 19. Ps. 119. 18. & 12. 9. 8

3 That I make my selfe not vnfit by
drinking, Isay 5. 12. 24. Hos. 4. 11. Luk. 21
31. Ephes. 5. 17.

4 That I read his text before I come, if
he follow an ordinarie course. This was
Chrysostomes aduice to his Auditors, Hom.
10. in Iohn.

5 That I come not with prejudice of the
Minister, 1. King. 22. 8. Acts 24. 25. Luke 23.
8. 1. Cor. 1. 11.

6 That as I come, I consider whither I
goe, Exod. 34. 24. Zach. 8. 21.

7 That I carrie my Family with mee,
Exod. 20. 10.

8 That I inuite others to come, Isay 2. 3.
Zach. 8. 21. Iohn 1. 43. 47. Luk. 2. 42. Psalme
122. 1. Gen. 11. 4.

9 That I bring a mind desirous to heare,
1. Pet. 3. 2.

10. That so I come, as I may heare the
whole Service and Sermon: For, to neg-
lect Service, sanours of Schisme; and, to
come short of the Sermon ordinarily, argues
Atheisme.

Quest. What must you doe in hearing the
Word?

T 2

Answ.

Ans. 1 I must settle my selfe to heare,
Acts 10.33. Eccles. 6.33.

2 Mine eyes must be bent vpon the Preacher only, Luke 4.20. & 5.1. Acts 3.5. & 8.6. Nehem. 8.3.

3 I must not offend the Congregation, by coughing, or sleeping, Acts 21.9. & 21.40. 1. Thesl. 5.7.

4 I must read nothing in the time of the Sermon, vnlesse I turne to places allready but, *Hoc agere*, doe that which I am come to doe.

5 I must take heed I talke not so with others, that I heare onely by peccemeale, 1. Cor. 10.10. Psal. 26.12.

6 I must remember I come to learne, 1. say, 2.6.

7 If the Doctrine be good, neither voice, nor youth, nor gesture must offend me, 1. Cor. 11.6.

8 I must reioyce most in mine owne Teacher, Iohn 10.4.

9 I must obserue the Preachers method, whether he expound, teach, exhort, console, reprehend, or comfort.

10 I must note that which most concernes me, and then thinke that hee speaks to, and of me, Acts 2.38. Iames 1.25.

11 I must not be wearie, if the Sermon be long, Acts 20.9. 10.8. 34. Nehem. 8.3.

1. I must write the Sermon if I can.

Quest. What must you do when you have heard?

Ans. 1. I must not depart before all, when the blessing bee ended, nor before the administration of the Sacraments, if there be any.

2. As I goe home, I must thinke what I have heard, and talke of it as I goe, *Luc. 14.* Nicophorus saith, that Christians in their journeying did sing Psalmes, and by such singing, a lew was converted, *Lib. 3. Eccles. Hist. cap. 37.*

3. When I am come home, I must confesse the Sermon, and see that each of my family have learned somewhat, *Deu. 6. 4. 20.*

4. If I doubt of any thing, I must aske the Preacher or some other, *Malachie 2. 7. Acts 8. 34.*

5. I must not immediately after hearing, be about my private affaires.

6. If the Sermon be ended before dinner or supper, the best table-talk is of the Sermon, *Exod. 12. 26.*

7. I must not so much censure the Minister, as see what good things I have learned, *Acts 13. 45.*

8. It is not enough to say, it was a good Sermon, but I must know for what I commend it, *Iohn 7. 46.*

The want of this, is the maine cause of ignorance, and unprofitableness.

9 If any of my people haue bene negligently forgetfull, I must reprove them, Marke 7.19.& 8.18.

10 I must labour to turne Gods Way into good works, Rom. 2.13. Ioh. 13.17.

Quest. Now that you may bee able to iudge of Sermons: tell mee which you doe thinke a good Sermon?

Ans. Surely that which sheweth:

1 The coherence of his Text, with that Scripture, which goeth before, and followeth after it, if it haue any.

2 Which expoundeth the true meaning.

3 Which deliuereth out of it the natural Doctrines, with reasons, and proofes of that Doctrine.

4 Which maketh vse of each Doctrine.

5 Which instructeth, exhorteth, comforteth, comforteth.

6 In which is manifest the power of Gods Spirit.

7 Which heapeth not by too many testimonies diuine, or humane.

8 That which Auditors may best vnderstand, and remember.

9 That which teacheth mee the way to Heauen.

10 That which speaketh especially to my heart, woundeth my conscience, moueth me to teares, draweth from me a confession of

my personall finnes, causeth me to beleue,
and maketh mee to turne from all, yea, e-
uen my beloued finnes, to G D D.

Quest. But because you see many asleepe
at Sermons, tell me what may be the cause of
such heauinesse?

Ans. The causes are:

1 The malice of Satan, who rockes the
cradle in which men so sleepe.

2 The want of consideration of the Maie-
stie of God, the presence of Angels, the neces-
sitie of the Word, and the subtiltie of our Ad-
uersarie, who by this meanes denoures vs.

3 Ouermuch labouring in our callings
the day and night before, as may appeare
by many Trades-men.

4 Excesse of dyet vpon the Sabbath day
at dinner, which hinders not only our ser-
uants from comming, but them and vs from
hearing when we are come.

5 Want of exhortation in the Minister,
that men should awake.

6 Neglect of such as sit by vs, who suffe-
ring vs to sleepe, communicate with our sin.

7 The cares of this World.

8 Opinion y^e we haue knowlege enough.

9 Want of attention to that which is
spoken.

10 An occasion may be, because some Mi-
nisters preach without studie, and so bring

not much worth the hearing: But that Sermon is a meane one, out of which a man may not learne some good.

11 The heat of the Ayre, where many are together, may occasion the best to fall asleepe.

12 Some are brought asleepe by so prolo, or too long Sermons, Mat. 26. 41. Act. 20. 9.

Quest. What remedies must you vse against this ordinary drowinesse?

Ans. 1 I must meditate of Gods presence.

2 That by it I discourage the Minister.

3 That I giue bad example to others.

4 That such as see mee, will suspect my Religion.

5 That the Deuill lulles me asleepe.

6 That I turne a festiual, into a funeral Sermon.

7 That I would be offended if any slept, whilst I talked vnto them.

8 That so I hinder my selfe of many profitable instructions.

9 That Eutychus fell dead in such a sleep.

10 I must vse a spare diet.

11 I must not be offended that my fellowes awake me.

12 I must not sit onely, but stand, that I may keepe my selfe from drowinesse.

Quest. And what needes all this direction for hearing? may I not as well stay at home, and read a good Sermon priuately?

Ans.

Ans. I disallow not reading of Sermons, and other good Bookes, for by them I may bee:

- 1 Instructed in things I know not.
- 2 Confirmed in things that I know.
- 3 I may meditate the better of things written.

4 I may spend my vacant time well.

5 If I haue no Preacher, such Sermons may much edifie me.

6 If I be sicke, or the weather soule, or the way to Church ouer-long, this course may be a meanes to giue me much comfort. But yet preaching to the care is especially to be regarded: for by it,

1 God hath appointed ordinarily to saue me, 1. Cor. 1.

2 Then are Common places handled, Articles of faith expounded, and one place of Scripture explained by another.

3 Then darke places are made plaine, and repugnant Scriptures reconciled.

4 Obiections against truth are answered.

5 Generall doctrine is applied to occasions of times, places, and persons, by exhortation, admonition, reprehension, consolation, &c.

6 Experience teacheth, that the liuely hope is more effectuell, then ocular reading.

7 Publike Assemblies haue singular promises of **G D S** presence, grace, and blessing.

8 As the Priests lippes must preserve knowledge; so the people must require it at his mouth.

9 It is an encouragement to a good minister.

10 Good example to others.

Quest. But are all men bounden to heare Gods Word?

Answ. Yea verily: euill men must, that they may bee converted: good men must, that they bee not corrupted: the ignorant must, that they may bee instructed: and the Learned must for these reasons:

1 To learne new points of pietie, which they know not.

2 To recal such things as they do know.

3 To moone them to practise duties knowne.

4 To incourage the Preacher by their presence.

5 To giue example to others to doe so.

6 To giue testimony that they are members of the Church.

Quest. Thus I see how you shall not take Gods Word in vaine by hearing: tell me how you may not take Gods name in vaine, by swearing?

Answ.

Ans. Here I must obserue:

1 Gods Commandement, that I must not sweare, Mat. 5. 34. James 5. 12.

2 His curse vpon such as haue blasphemed, Zach. 5. 3. Eccles. 23. 9.

3 If I lye little, I shall sweare lesse, Lu. 12. 70. 71.

4 I must refraine pettie othes, Matth. 5. 34. 35. 36.

5 I must labour to forbear for a time. 1. Thes. 5. 22.

6 I must bind my selfe from it.

7 I must consider befoze I name God, Eccles. 5. 1.

8 I must meditate of the Maiestie, presence, godnesse, and iustice of God.

9 I must get some to admonish me.

10 I must not be greedy of gaine.

11 I must know that the more I sweare, the lesse I am believed in a truth.

12 I must auoyd the company of Swearers.

13 I may note that there is neither profit, nor pleasure in an othe.

14 It is an argument of an Atheist.

15 Men dare not abuse the name of a King.

16 I take it in ill part, when mine owne name is disgraced.

17 I must take away all occasions of swearing.

18 I must looke to the practices of the best men.

19 I must reade, heare, meditate on Gods Word, Psal. 119. 11.

20 I must give an account of enerie tale Word, Maith, 12. 36.

*These are the things which I must do
to live well. I must take away all
occasions of swearing. I must looke
to the practices of the best men. I
must reade, heare, meditate on Gods
Word. I must give an account of
enerie tale Word.*



A DIRECTI-
ON TO DYE
WELL.

PHILIP. I. 23.

*I desire to be dissolved, and to be
with Christ.*



LONDON

Printed by William Stansby, for
William Barret. 1616.



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TO THE RIGHT

HONOVABLE THOMAS,
Earle of EXETER, Knight of the
most Noble Order of the Garter, and
one of his Maiesties most Honou-
rable Priuie Counsell:

*Grace, and
Peace.*



*Right Honourable: Although
it bee appointed that all must
dye, yet the most put farre
from them that euill day.*

*It is certaine, wee must haue
amend: and the remembrance of it keepes vs
from sinne. The goodliest Cities haue
beene equalled with the ground, the state-
liest buildings leuelled with the earth, the
greatest Empires brought to nothing, the
Kings*

THE EPISTLE

Kings of the Earth haue bene bound in chaines, and their Nobles in fetters of iron: We all waxe olde as doth a garment, wee dwell heere as in houses of clay, our breath passeth away, and wee are gone. Where is Methushelah, with all his yeeres? Sampson with all his strength? Absolom with all his beautie? Salomon with all his wisdome? Dauid with all his victories? or Croesus with all his wealth? Are wee in our yong age? till thirtie, we may bee saluted with a good morrow: are wee in our full age? till fiftie wee are saluted with a good day: are we in our olde age? we must take it patiently, that wee are then saluted with, God send you good rest.

I haue seene (saith Dauid) an end of all perfection: and happie are they that haue Dauids eyes. But all men haue not this sight; the god of this World hath so blind-folded many, that if they bee yong, they cannot see death at their backes: if olde, they will not see it before their eyes. Wee would mourne, if wee knew wee should liue but a moneth: we laugh, when, it may be, we shall not liue one day.

Heu!

DEDICATORIE.

Heu ! viuunt homines tanquam mort
nulla sequatur,

Et velut internus fabula vana foret.

*Alas ! men liue as though they should not die:
and as if hell were nothing but a lie.*

Ambitiosus honos, & opes & foeda
voluptas,

Hæc tria pro Trino numine mundus
amat.

*Vaine Pompe, and wealth, and Luxurie,
The Worldling makes his Trinitie.*

To the end therefore that all men might
thinke of their end, I haue published this
Direction to dye well. And though this
small mite bee not worthie to come into your
rich Treasurie, yet am I bold to cast it in:
and because it is all I can giue at this time,
I most humbly beseech you to giue it enter-
tainment.

You haue gained much in this present
World: but you haue esteemed godlinesse
the greatest gaine: and, with that blessed
apostle Saint P A V L, You account all
things to be but dounge, to the end you
might winne Christ. And though it hath
pleased God to giue vnto you great riches in
this

THE EPISTLE

This World, yet am I perswaded, that the remembrance of Death is not bitter
 Eccl. 41.1. *unto you: for as you are not ashamed to line, so you are not afraid to dye. You waite for it, because by her two Harbengers, Sicknesse, and Oldeage, it euer waiteth upon you.*

Heere you sowe liberally, that hereafter you may reape plentifully: you cast your
 Eccl. 11.2. *bread upon the waters, after manie days you are sure to finde it. And if bee hath his reward for a cuppe of colde Water; you who deale your bread to the hungrie, who bring the wandring poore to your house, who see the naked and couer him, and hide not your selfe from your owne*
 * Esa. 58.7. *flesh *: you, Right Honourable, shall not want your reward.*

And seeing you (with good King Hezekiah) speake comfortably to euery poore and painefull Leuite; how should they but speake honourably of you? The Lord grant, that that sheafe of your Family may euer be like
 1. Chron. 30.22. *unto Iosephs sheafe, and euerie day grow to*
 Gen. 37.7. *a greater increase of fruitfulnessse, till it be fitted as a ricke of Corne for the Lords*

Barne:

DEDICATORIE.

Barne: and he grant vnto you a long life, a
godly posteritie and a peaceable end; that
here you may see your childrens children
in great prosperitie: so as you may loue yours,
yours may honour you, and both you and
yours bee honoured of God: and that you
who are blessed in your Honourable Prede-
cessors, may euer be happie in your future
Successours.

I doubt not, but it will please you to par-
don my boldnesse; and therather peruse this
Direction to dye well, because your whole
life is, as it ought to bee, a meditation of
death. And because it is but a little Manu-
all, and may bee read ouer in a few houres,
give mee leaue to commend vnto you two o-
ther Bookes, in which you may read, all the
dayes of your life: The one is the Booke of
Gods mercies; the other is the Booke of
Gods iudgements. In the one, you may
see his goodnesse to you and yours; in the
other, his Iustice against his and the Chur-
ches enemies. This Booke of mine hath ma-
ny leaues; these other haue only two: in the
one, you may reade of Mercy, in the other,
you may read of Iudgement.

THE EPISTLE, &c.

*The Lord grant vnto your Honour, with
your most Honourable Countesse, the Lady
Francis, a second Dorothea, (giuen both
as a gift to you that feare God) such a life,
that at the houre of death, when your glasse
shall be runne, and the Bridegrome call for
you, you may both say, with that Holy man;*

Vixi dum volui, volui dum Christe
volebas:

Sic nec vita mihi, mors nec acerba
fuit.

London: From Saint Martins in
the Fieldes. May 30. 1613.

Your Honours at command:

ROBERT HILL



A DIRECTION TO DYE WELL.

Question.

I Doubt not, but you are now well instructed for the direction of your whole life: but because you haue heere no abiding Citie, what are you to thinke of, that you may dye well?

Ans. I am euer to meditate of fine things:

1 Of mine owne death: which is most certaine that it will come, and vncertaine when it will come.

2 Of the death of Christ; which was bitter to him, but sweet to, and for, his.

3 Of the deceitfulness of this world, which is subtile to allure, and subject to change.

4 Of the ioyes of Heauen, which are comfortable to thinke on, and glorious to possesse.

5 Of the torments of Hell, which are endlesse in themselves, and comfortlesse to sinners.

Quest. And why ought you first to thinke oftentimes of death?

Answ. 1 Because it is appointed that all must dye, Hebr. 9. 27. Death spares none: and therefore there was neuer Sacrifice offered to her.

2 It is vncertaine when, where, or how I may dye; and therefore vncertaine, that I should euer thinke of it.

3 Many goe merrily to the pit of perdition, for want of this meditation.

4 Death by this will bee more welcome vnto me; for, Dangers foreseene, are lesse grievous.

5 I shall more easily contemne this world, by often thinking that I am a stranger in it.

6 It will keepe mee from many sinnes, which other wise I would commit; and cause me to repent of sinnes committed.

7 Christ my Lord, and good Christians, his seruants, had euer such thoughts.

8 Many Philosophers haue done the like, and of it haue written many volumes.

9 As the day of death leaues mee; so the day of Iudgement shall find mee.

10 It was the Prayer of Moses to God, that hee would teach him so to number his Psal. 90. 12 dayes, that hee might apply his heart vnto wisdom.

11 It is the end of all my hearing, and reading, and as it were, the scope of a Christian Divine.

12 It is the Art of all Artes, and Science of all Sciences, to learne to dye.

Quest. How prooue you this last?

Answ. Moses saith, O that they were wise, and that they would consider their latter end, Deut. 32. 29.

The Wise man saith, Remember thy end, and thou shalt neuer doe amisse, Eccles. 7. 36.

An Emperour said, that, The best knowledge was to know God, and to learne to dye. *Fredericke the Third.*

Augustine said, that in this our pilgrimage, we must thinke of nothing else, but that wee shall not bee euer heere; and yet heere should wee prepare for our selues that place, from whence we shall neuer depart.

Gregorie said, All the life of a Wiseman must be the meditation of death: and, Hee is euer carefull to doe well, who is euer thinking of his last end.

Quest. Why then doe so few thinke of death, and put this euill day farre from them?

Ans^w. The reasons are: 1 Their in-
delittie, they beleue not eyther the happi-
nesse of Heauen, nor the horrours of Hell.

2 Their impenitencie and euill consci-
ence, they would not breake off their finnes,
by drawing nere to God.

3 Their ignorance of the soules immor-
talitie, the bodys Resurrection, and the
good things prepared for them in Heauen by
Christ.

4 Their ambition, in desiring the ho-
nours and preferments of this World, and
being loth to leaue them, when they haue
inioyed them.

5 Their couetousnesse, by which, as
Moles, they would euer by their good wils,
liue vpon Earth.

6 Their delight in the pleasures of sinne,
from which they are taken at the day of
death.

7 Their want of Gods feare: for, Hee
that feares God, feares not to dye.

8 Their vnwillingnesse to leaue this
World; for, to dye well, is to dye willingly.

Quest. It seemeth then wee had neede to
pray, that God would teach vs to number
our, not *Yeeres*, but *dayes*: and now tell mee
(you that haue beene taught this Arithme-
ticke) how you ought to number your *dayes*?

Ans^w. I must number them after this
sort:

1 I must abstract the time past; for that being irrenocable, will neuer come againe.

2 I may not adde the time to come, for it may be, it will neuer come vnto me.

3 I must set downe only the time present, and know that it is only mine. Our life is a Point; and lesse then a Point: a Figure of one, to which we can adde no Cipher; it is but a moment, and yet if wee vse this moment well, we may get eternitie, which is of greatest moment.

Quest. Is it not then, thinke you, a great folly, that men are so vnwilling to thinke of death?

Ans. Questionlesse it is: we see the Mariner, with ioy, thinkes of the Haven.

The Labourer is glad to see the euening.

The Trauailer is merrie when his iournie is ended.

The Souldier is not sorrie, when his warfare is accomplished: and shall wee be grieued when the dayes of sinne are ended?

Quest. It seemeth by this which you haue said, that this life of ours is very troublesome: for we are Mariners, our Haven is happinesse: Trauailers, our iournie is to Paradise: Labourers, our hire is Heauen: and Souldiers, our Conquest is at death: Is then our life both miserable and changeable?

Ans. Yea verily: for it is compared to

a Pilgrimage, in which is vncertaintie:
Genes. 47. 9.

A flower, in which is mutability, Isa. 40. 7.

A smoke, in which is vanitie, Psa. 102. 3.

An House of Clay, in which is miserie,
Iob. 4. 19.

A Wenvers Whittle, in which is volubility, Iob. 7. 6.

A Shepheards Tent, in which is variety,
Isay 38. 12.

A Ship on the Sea, in which is celeritie,
Wisd. 5. 10.

A Mariner, who sitting, standing, sleeping, or waking, ever sayleth on.

A shadow, which is nothing to the bodie,
Iob. 8. 9.

To a thought, whereof wee haue thousands in one day.

To a dreame, whereof we haue millions in one night, Iob. 20. 8.

To vanitie, which is nothing, in it selfe,
Psal. 39. 5.

And to nothing, which hath no being in the world, Psal. 39. 5.

Quest. It all this bee true, as it must needes bee, because God hath said it: the houre of death is farre better then the day of our birth: Is it so?

Ans. It is, and that for these reasons: by it,

1 We are freed from many present miseries, Revel. 14 13.

2 Wee are deliuered from manie future calamities, Isay 57.2.

3 Our soules are receiued into glorie, Luke 23.43.

4 Our bodies are reserved to like glory, Philip. 3.20.

5 That Wise man, Salomon, thought so, Eccles. 7.3.

6 That Holy man, Paul, wished so, Philip. 1.23.

Quest. But because *Paul* desired to dye, may we also desire to dye?

Answ. Though the bodie and soule bee as man and wife conioyned together; yet with some cautions, a man may desire the diuorce of these twaine:

1 If he resigne his wil to the wil of God.

2 If hee can carrie the good leisure of God.

3 If he doe it, that he may be with God.

4 That hee may bee disburdened of this bodie of sinne: and thus *Paul* desired to bee dissolued, and to be with *Christ*, Philip. 1.23.

Quest. What thinke you of such as are in miserie, and desire to dye, to be freed from miserie?

Answ. I thinke their desires are not simply unlawful, especially if they submit them
to

to the will of God. I am vexed with a long and lingering disease, I would be freed by death, if God would free me: I am detained in Prison, I would be delivered by death, if God would deliver me: I am exiled from my Countrey, I would goe to Heauen, if God would send for me. Doe I sinne in this? God forbid: Elias did it, when he desired God to take away his life, 1. King. 19. 4. And Iob did it, when he would haue bin contented to depart this life: and many of Gods childzen haue done the like.

Quest. Why then did *Hezekiah* mourne when he was to dye? and why did *David* say, Let my Soule liue? and *Christ*, Let this Cup passe from me?

Answ. *Hezekiah* did so, because at this time he had not receiued a promised issue to succeed him: *Christ* did so, because hee was to dye the death of the Crosse: and *David* did so, both because he was in a grieuous temptation; and, if he had then dyed, his enemies would haue triumphed ouer him.

Quest. But all this while you haue not told me what death is.

Answ. It is nothing else but the pination of this naturall life, or the departure of the soule from the bodie: or as it were the disposition of an heauie burden of troubles in this life, by which we are eased; especially if

if wee carrie not with vs such a burden of sinnes, as may weigh vs downe to the pit of perdition.

Secundus the Philosopher being asked this question by Hadrian the Emperoz, said: Death is an eternall sleepe, the dissolution of our bodies, the feare of rich men, the desire of poore men, an ineuitable euent, an vncertaine Pilgrimage, a Robber of Mankind, the Mother of sleep, the passage of life, the departure of the living, and a dissolution of all.

Quest. Should Adam haue tasted of this death, if he had stood in his innocencie?

Answ. He should not: for, the stipend and wages of sinne is death, Rom. 6. 23. His bodie indeede was subiect to mortallitie, but should not haue died; as our bodies now are subiect to sicknesse, and yet wee may dye without sicknesse; to wounding, and yet it may bee they are neuer wounded: and as the garments of the Children of Israel did not, by Gods prouidence, weare, by the space of fortie yeeres, though they were subiect to wearing, so we may say of Adams bodie, it should not haue dyed, though it were subiect to death.

Quest. Are wee then any better in Christ then we were in Adam?

Answ. We are much: for, in Adam wee might haue dyed, and by him doe dye: In Christ

Christ we cannot dye, but change this life
for a farre better.

Quest. Are there any Monitors or Messengers of death?

time of **Answe.** There are three: casualtie, sicknesse and old age. Casualtie foretels me my death is doubtfull: Sicknesse, that death may be grievous; Olde age, that death is certaine: Casualtie foretels me of death at my backe; sicknesse, that he is at my heeles; Olde age, that he is before my face.

Quest. That I may give the better entertainment to death when shee cometh, who hath sent these three Harbengers before her; what can you advise me for to doe?

Ans. Surely, I would wish you, first, to be true in Christ, by whom the sting of death is taken out: for, They onely feare death, who doubt whether Christ dyed for them.

2 To live well so long as you live: for,
He can neuer feare death, who by a good life
hath given entertainment to the feare of God.

Quest. What? euen in my youth must I begin to liue well? Will not God accept of my seruice when I am olde?

Ans^r. Will you wound your selfe, that you may goe to the Chirurgian? and will you sinne in your youth, that you may seeke pardon in your old age? will you lay all the

the burden vpon a lame Horse, when you
haue many stronger in your Teame? Shall
the Deuill haue your Flowres, and God
your Weedes? the Deuill your Wine, and
God the Lees? the Deuill the fattest and fai-
rest of your Flocke, and God an halt, a
lame and a leane Sacrifice? God so bid.

Quest. Yet if I haue but time to say, *Lord*
haue mercie vpon mee, though I haue liued ne-
uer so badly, God will haue mercie vpon me.

Ans. It is true indeed: that holy Thiefe
did it vpon the Crosse, and God had mercie
vpon him: Mary Magdalen did it after her
lewd life, and God had mercie vpon her.
But (first) are you not worthis to want this
fauour at your death, who haue refused it
all your life?

Secondly, doe you thinke that your Re-
pentance is vnfained, which is but only for
a few dayes or houres?

Thirdly, doe you not see that such Repen-
tance is often hypocriticall, when men that
reouer from sicknesse, fall againe to sinne,
after such a kind of Repentance?

Fourthly, doe not many fall into despera-
tion at their death, because they haue not
serued God in their life?

Fifthly, is it not a folly to doe that all
day, which you must bee inforced to vndoe
at night?

Sixthly,

Sixty, doe you not see that God in his Justice both take sense and reason from manie at their death, who haue refused his mercie, all the dayes of their life?

Quest. Yet you cannot denie, but many bad men haue made a faire shew at the houre of death, haue called vpon God, and dyed like Lambes.

Ans. Like Lambes: why the most of them dye like stones: they haue liued a selfish and a senselesse life, and so they dye. Nabal did so, but he dyed like a Foole: the rich Glutton did so, but he dyed like a Beast.

Quest. And you know also that many persons, who haue liued a verie strict life, haue dyed in despaire, and blaspheming of God.

Ans. By the gates of Hel they went in to Heauen: by the extremitie of their disease, they might speake they knew not what: and by the sense of Gods iudgments they might say, O God, why hast thou forsaken mee? But know this, that he neuer dyes ill, who hath liued well; and hee seldome dyes well, who hath liued ill: We must iudge men by their life, and not iudge any by their death.

Quest. Now then of all men that dye in this World, whose death is most miserable?

Ans. The death of sinners: for them we must mourne most, and their death is most miserable. Their birth is bad, their life is worse,

woyse, their departure is woyst of all: their death is without death, their end is without end, and their want is without want. But precious in the sight of the Lord is the death of his Saints.

Quest. Can you giue mee an example to prove this?

Ans. I can: One, at the houre of his death, feeling already the torments of hell, cried out after this sort; O lamentable destinie! O infinite calamitie! O death without death! O those continuall cryings, which shall neuer be harkened vnto! Our eyes can see nothing but sorrowfull spectacles, and intolerable torments. Our eares can heare nothing, but woe, woe without end wofull. O thou earth, why dost thou not swallow vs? O yee mountaines, why doe you not couer vs from the presence of the Iudge? How farre do the torments of Hell exceede all the tortures of this life? O you bewitching pleasures of this World, how haue you ledde vs blinde-fold to the horrors of Hell? Woe, woe for ever vnto vs, who without hope are cast from the fauour of God. O that after tenne thousand yeeres we might be deliuered! O that in any time we might haue an end! But, it cannot be: our temporall pleasures haue eternall paines: our mirth it is now turned into mourning, and we are cast into eternall fire.

A King said, O that I had neuer beene a King.

Quest. Shew mee also some examples of good men, who haue vttered things comfortable at their death.

Answ. Christ said, Father, into thy hands I commend my Spirit, Luke 23.46.

Steuens said, Lord Iesus, receiue my Spirit, Acts 7. 59.

Simeon said, Lord now lettest thou thy seruant depart in peace, according to thy word.

Saint Augustine said, (as Hierom reporteth) Nature compels mee to be dissolved: I, according to the Scripture phrase, am to goe the way of my forefathers. Now Christ inuitheth me, now I desire to see celestiaall sights. O keepe you the faith: thinke you also that you are mortall men. Let this bee your care, to keepe the commandements of God, that when you dye, all the Saiats may receiue you, as their familiars and friends, into the everlasting Tabernacles. If you regard mee, or keepe any remembrance of mee your Father, thinke of these things, saour these things, do these things.

Saint Iohn said, My little children, loue one another: my little children, loue one another: and being demanded, why he did ingeminate so often this speech: He said, My Lord and Master taught it vs in his life, preached

ched it before his death : and if yee doe this, it sufficeth.

Holy Effrem said, O Lord God, receiue, preserue, saue, and be mercifull to vs by thy grace.

Tobiah said to his sonne, Keepe thou the Law, and the Commandements, and shew thy selfe mercifull, and iust, that it may goe well with thee, Chap. 14. 9.

Mauritius the Emperour said, when Phocas caused his childzen, and wife, to be slaine before his eyes, and lastly himselfe : The Lord is righteous in all his wayes, and holy in all his workes : Psal. 145.

Antolius, surnamed Pius, that is, the godly King, said : Why doe you mourne for mee, and not rather thinke of that common, both death and pestilence ? And when his friends were ready to leaue him, he said : If you now leaue me, fare you wel : I but goe before you. And being demanded to whom he would leaue his sonne ? To God, saith he, and you, if he deserue well.

Baster Deering, a little before his death, being by his friends raised vp in his bed, seeing the Sunne shine, and being desired to speake, said : There is but one Sunne that giueth light to the world ; there is but one righteousness ; there is but one communion of Saints. If I were the excellentest creature

in the world: If I were as righteous as *Abraham, Isaac* and *Jacob*, (for they were excellent men in the world) yet must wee all confesse, that we are great sinners, and that there is no saluation, but in the righteousness of *Christ Iesus*: and wee haue all need of the grace of God. And for my part, as concerning death, I feele such ioy of spirit, that if I should haue the sentence of life on the one side, and the sentence of death on the other side, I had rather chuse a thousand times (seeing God hath appointed the separation) the sentence of death, than the sentence of life.

The Earle of Essex said: O God, Creator of all things, and Iudge of all men, thou hast let mee know by warrant out of thy Word, that *Sathan* is then most busie, when our end is neere, and that *Sathan* being resisted, will flye. I humbly beseech thee to assist mee in this my last combat; and seeing thou acceptest euen of our desires, as of our acts; accept, I beseech thee, of my desires to resist him, as of true resistance, and perfect by thy grace, what thou seest in my flesh to be fraile and weake; giue mee patience to beare as becommeth mee, this iust punishment inflicted vpon mee, by so honourable a tryall. Grant mee the inward comfort of thy Spirit: let thy Spirit seale vnto my soule, an assurance of thy mercies; lift my soule above all earthly

earthly cogitations ; and when my life and bodie shall part , send thy blessed Angels, which may receiue my soule , and conuey it to the ioyes in heauen. Then concluding his prayer for all estates of the Realme, hee shut vp all with the Lords Prayer, reiterating this Petition , Lord Iesus forgie vs our trespasses, Lord Iesus receiue my soule.

King Edward the first said , Lord God, deliuer mee out of this miserable and wretched life, & take me among thy chosen : Howbeit, not my wil, but thy will be done. Lord, I commit my spirit to thee. O Lord, thou knowest how happy it were for mee to bee with thee, yet for thy chosen sake, send me life & health, that I may truly serue thee, O my Lord God, blesse thy people, and saue thine inheritance: O Lord, saue thy chosen people of *England*. O my Lord, defend this Realme from Papistry, and maintaine thy true Religion , that I, and my people, may praise thy holy Name, for thy Sonne Iesus Christs sake. I am faint, Lord haue mercy vpon me, and take my spirit. And many of the like, you may read in the Booke of Martyrs.

Quest. Are not they most happy that die in this sort, and sing these Cygneane songs as funerall hymnes ?

Ans. O happie, and thrice happie are they, whose life is a continuall prayeing of God,

God, and whose death is an vncessant prayer to God.

Quest. Yet if it please God, I would not dye in my youth, and the flower of mine age.

Ans. Why? are you of so conuetsa disposition, that you would measure all things by the ell? Is nothing precious, but that which is durable? thinke you the tallest person, the comliest person? the greatest picture, the best picture? or the longest shadow, the godliest shadow? Neither men, nor their liues are measured by the ell: in a great & small circle, the figure is all one: and it is, hath bene, and will be fatal, euen to great and glorioſous personages, ordinarily nott liue long. Take Salomon, Iosiah, and Christ Iesus for example.

Quest. O but I would not dye in a strange Countrey?

Ans. No? Abraham did, and dyed quietly: Ioseph did, and he dyed honorably: many Saints did, and they dyed gloriously. Are you slaine in battell? you haue a tombe amongst the dead bodies of your enemies. Doe you dye in trauaile? you are heere a stranger, your countrey is in heauen. Death comes vnto you masked, in these & such like shapes, take off the maske, and it is the same death wherewith women and children dye. Every place is a like distant from heauen.

Lucy.

Quest. And when I haue seene all the world, would you haue mee willing to leaue all the world?

Ans. Why? you ener haue seene the same rising and setting of the Sunne: the same increasing and decreasing of nature: the like sins, that haue bin in former times: and if you haue seene all the world, consider but the vanity, & mutabilitie of this world, and eyther you will say that this world is a world of wickednesse, or that now in his old age it is passing away, as a threed-bare garment ouer-twoyne.

Quest. Is it easie now, thinke you, to leaue wife and children, father and mother, and all my friends?

Ans. Where you go, you shal finde more, & such as you neuer saw: & they whom you leaue behinde, shal shortly follow after you.

Quest. But what shall become of my wife, children, friends, and kins-folkes, who depend vpon me?

Ans. All these belong more to God, than to you: he loues them best, and will provide best for them; and such so left, haue often risen to high and great place.

Quest. Yet if I dyed not alone, I might haue more comfort?

Ans. Alone, why? how many thousand in the whole world die in the same moment

of time, which you die in, and yet (which God may grant to you) but a few of them goe to heauen?

Quest. Once againe; would you haue mee not to feare death, which causeth mee to lose life, looke like a ghost, and which taketh away from me all the ioyes of this world?

Ans. By losing a temporall life, you finde that life which is eternall: you shall not be afraid when you looke gaskly, and that gaskly body of yours shall one day be clothed with glozy, and be made like to the glorious body of your most glorious Saviour: and as for the petie, and peacocke ioyes here, you shall haue ioyes eternall, and unspeakable hereafter.

Quest. Seeing then I must needs dye, what must I doe to dye well?

Ans. 1 Labour that your sinnes dye in you, before you dye in the world.

2 Be ener ready and prepared, either for death or iudgement.

3 Endeavour that your death may be voluntary.

4 Consider what an excellent thing it is, to end your life before your death; and in such sort, that at that houre you haue nothing to doe but to dye: that then you haue no more need of any thing, not of time, not of your selfe, but sweetly, and comfortably

to depart this life ; so that you may say in the testimony of a good conscience, I was not ashamed to liue, and I am not afraide to dye, because I know my Redeemer liueth.

Quest. How many waies may a man carry himselfe in death ?

Answ. Fiue : 1 He may feare, and slye it as euill.

2 Attend it sweetly and patiently , as a thing naturall, inenitable, and reasonable.

3 Contemne it as a thing indifferent, and of no great importance.

4 Desire and seeke after it , as the onely haue of rest from all the troubles and torments of this life, and so esteeme it as great gaine.

5 He may giue it to himselfe, by taking away his owne life.

Quest. What thinke you of the first : because it is the opinion of the most ?

Answ. 1 Because the most thinke so, therefore it is most remote from the truth.

2 Such seeme to giue little credit to Gods word, which teacheth, that by it wee rest from our labours.

3 If death be euill, it is an euill onely in opinion, and such an euill , as neuer did hurt to a good man.

4 Why should a man feare that which in truth he knowes not what it is, or what god

god it will bring vnto him, as Socrates once said vnto his friends, when hee would not plead for his life before his Iudges?

5 It argueth faint-heartednesse and folly, to feare that which cannot be auoided.

6 If it be good, why should wee feare it? if euill, why do we by sorrow adde euill vnto euill?

7 He that once begins to feare death, can neuer by reason of this feare, liue a good and a contented life. He is neuer a freeman, that feares death.

8 Consider that if nature had made men immortall, so that will they, nill they, they should haue liued euer, how many thousands in miserie, would haue cursed nature: Surely if we had it not, in this vale of miserie, we would desire it more.

Quest. Giue mee your opinion of the second.

Ans. Surely me thinkes they keepe the golden meane: for they will neither desire death, as knowing it to bee against nature, nor flee from it, considering that it is against iustice, reason, and their dutie to God: they know right well, that the first day of their birth, setteth them in their way to death.

Nascentes morimur, finisque ab origine pendet:

At birth begin we life to end:

This end doth on that birth depend.

Why should wee feare to goe that way, which all the world hath gone before vs? why to arriue at that haueu, to which wee haue been sayling euer since we were bozne?

Quest. And doe you thinke that the third sort of people do well, who contemne death?

Ans. To contemne death, yea, and life it selfe, for the glory of God, the good of the Church, the manifestation of the trueth, the saluation of our soules, and the credit of our names, argueth a courage, Christian, and inuincible: & hath been practised both by the Saints of God, & many famous worthies euen amongst the heathen. And sorely, he that feares death too much, shal neuer be fit for any honorable action: nay, he shall neuer be a free man: neither can he truly say, that he belongeth the immortality of the soule, or his resurrection to eternall life by Christ.

Quest. Need I not to craue your opinion of the fourth and fifth sort, wherof one desires to dye, and the other in that desire, doth take away his owne life?

Ans. I haue in this treatise answered concerning the fourth, & shewed how a man may desire death: you shall find it if you read on in this directiō. But for a man to take away his own life, though it may seeme sometimes to proceed from the greatnes of a mans courage, yet it cannot but be a great sin. For,

1 It argues madnesse for a man, to lay violent hands vpon himselfe.

2 Impatience, that he cannot waite the leisure of God.

3 Cowardlinesse, that he will not endure that which might be inflicted vpon him.

4 Unthankfulnesse, not to preserve this Jewell which is bestowed vpon him. And in a word such a practice causeth not onely the actors, but their actions, profession, posterity, and Countrey to be evil spoken of.

Quest. Well: say then, that I bee cast vpon my sicke bed; what rules can you giue me to obserue at that time?

Ans. You are first to set your soule in order, and see how you stand in the fauour of God.

Quest. And what are the reasons of this rule?

Ans. 1 Because the sicknesse of the bodie doth proceed from the sinne of the soule, Lament. 3. 39.

2 The cure of the soule procures often the health of the bodie, Matth. 9. 2.

3 If your sicknesse be a sickness to death, you shall dye more quietly: other wise death is most fearefull in sicknesse.

4 By this you shall take your sicknesse the more patiently.

5 You shall so giue example to such as come to visit you, to doe the like.

6 All your friends shall by this bee persuaded, that you are the child of God.

Quest. Doe you thinke in this case, it is fit whilest I am in good memorie, and it may be, in some hope of recoverie, to send for my godly Minister to comfort me?

Ans. O, it cannot but be very fit: for he is, 1 The Lords messenger, to declare unto man his reconciliation by Christ.

2 Hee is able to beat you downe by the curses of the Law, and to raise you up by the promises of the Gospel.

3 Hee hath experience to speake a word in due season unto you.

4 Hee especially, as Gods Physician, hath store of salues to cure your sicke soule.

5 You may boldly vnconer your sores to him, who will not discouer them to your future shame.

6 He can see further into the nature of your heart, then oftentimes you your selfe can.

7 He will boldly rip by your vlcers, that after he may the better cure them.

8 If he comfort, or correct you for sinne, you may be perswaded, that both come from God.

9 You shall, by this, much ease your stoune heart, by crauing comfort from a godly Preacher.

10 You shall cause others in the like visitation, to doe as you haue done; and you your selfe be fitter to dye.

Quest. When I haue taken this course for my soule, what must I doe in the next place for my body?

Ans. You are then to vse the helpe of a goodly Physician, and that for these reasons:

1 Your body is the soules house: if it be decaying, you must seeke to repaire it by all good meanes you can.

2 God hath giuen expert Physicians skill to restore many diseases of the body.

3 God hath appointed many soueraigne remedies, to recover man in his sicke estate.

4 You shall better satisfie your selfe if you dye, in that you neglected not lawfull meanes.

6 For want of this dutie, many doe perish, who might recouer.

Quest. Now in taking Physicke what must I doe?

Ans. You must, 1 Commend it to Gods blessing by prayer.

2 Not rely onely vpon the meanes.

3 Know that it cannot preuent eyther old age or death.

4 Humble your soule, that God may heale your body.

5 Waite Gods leasure in blessing the meanes.

6 Be thankfull to God if by it you recover.

Quest. What then may I thinke of seeking to vngodly, or superstitious Physicians, though learned?

Ans. 1 If you cannot haue any other, you may with good conscience vse such.

2 If they haue a peculiar gift to cure that disease which troubleth you, you may goe vnto them.

Quest. And may I not aswell vse them as Religious Physicians?

Ans. I thinke not: for, 1 They will make little conscience to cure you.

2 You cannot hope that they shall cure you.

3 You doe, as much as in you lieth, countenance them in their sinne and superstition.

4 You make them able to doe much hurt.

5 It is an argument that you put more confidence in such meanes, then in God.

6 You discourage godly men in that calling.

7 You make the Gospell to bee euill spoken of.

8 What doe you know, whether it will ouerday bee a corosiuie to your conscience, that

that you haue vsed bad meanes , when as
God offered you good?

Quest. It seemeth then, that to vse the
helpe of good Witches, or Cunning men or
women, as they are called, is most vnlawfull.

Answ. To vse their helpe, is to goe from
the God of Israel, to Baalzebub God of Ecd-
ron, from Samuel in Ramoth, to the Witch at
Endor; from the Rivers of Samaria, to the
Waters of Damascus, from the Liuing, to the
Dead, and from God to the Deuill: and yet
this is the practice of most people.

Quest. And why now, I pray you, would
you haue mee first to send for a Phyfician for
my soule, before I send for a Phyfician for my
bodie? Surely this is not the customary course,
but rather the contrary.

Answ. It is so: first we haue the Phy-
sician, and when hee leaues vs, then the Spi-
rit is sent for; and when hee once comes,
wee thinke all the World is gone with vs:
but it is a preposterous course, for these rea-
sons:

1 Neuer looke for health in bodie, til you
haue a good soule.

2 You must desire God to blesse the
meanes hee bleth: which you truly cannot
doe, till your conscience bee perswaded of
the pardon of your sinnes.

3 The memorie of the torments for sin,
may

may be a meanes to increase the greatnesse of your disease.

4 You shall else make the World beleene that you are perswaded, that you hope still for life.

Quest. Well : say then, that I send for my Preacher (and why should I not send for him, as well as for my Physician) what must I doe when he is come vnto me?

Ans. You are bound, 1. To acknowledge and confesse all such sinnes, as doe a- nie waie so disquiet you, that you cannot be perswaded of the pardon of them.

2 You are to reueale those severall temptations, by which Sathan assaileth you in your sicknesse.

3 You are to desire comfort from him, against the burden of your sinnes, and those temptations of the Deuill.

4 You must beleue that whatsoeuer hee saith to you, out of Gods word, is the voice of God.

5 You must hide nothing from him, by which you, like hypocrites, desire to bee thought to be in a better estate then you are.

6 You must desire him to praie for you, that God maie either recover your health, or receiue your soule.

7 You must not bee sorrie if he saie vnto you, that your sicknesse may bee a sicknesse

to death, and that therefore you had need to
prouide for another World.

8 If you be ignorant in pietie, and god-
linesse, you must neuer leaue him, till you
haue gotten a sauing and sure knowledge of
God in Christ.

Quest. And what must he doe then to me?

Answ. He must, 1 Examine your know-
ledge, faith, repentance, and reconciliation
to your Neighbour.

2 Comfort you against the feare of
death.

3 Pray for your continuance in faith.

4 Adulise you to dispose well of your
goods, and as you are able to remember
the poore.

Quest. Why are many vnwilling to send
for the Minister till at last?

Answ. 1 Their vnwillingnesse to dye.

2 Their hope to liue.

3 Their feare to confesse their sinnes.

4 Their conceite, that then they are
thought to be in danger; for where the Phy-
sician ends to his great profit, the Patient
begins to his small comfort, hauing scarce
halfe an houre to bring his Patient to Re-
uen: The Priest in Poperie will come
all times: wee must not till the last time.
The Physician will not haue them, soe soon
to bee discouraged, till hee haue made all
clear.

cleane. And obserue, to the shame of the most
sicke persons, that the Priest is seldome
sent for, till the Clarke be sent to, to toll the
bell. I amend this, yee that looke for sal-
uation.

Quest. But, it may bee, I am sicke of the
Pestilence: may I send then for my Preacher
to comfort me?

Ans. If you labour to get comfort by
the Word and Sacraments in your health,
you will not so much desire his presence in
this sicknesse: and this is the iust iudgement
of God upon many at their death, that as
they regarded not the publike meanes of
comfort in their health: so he will not bough-
tise it vnto them being sicke.

But neyther can hee come, nor you send
vnto him in this visitation:

- 1 He may not come: for, if he doe,
- 1 He cannot after come into the Church
to preach vnto them that are well.
- 2 He cannot resort to his owne people.
- 3 He cannot visit any Christian friend.
- 4 If he fall sicke, he may suspect that he
be guiltie of his owne death.
- 5 If any in his Family fall sicke, and
dye, he may be guiltie of their death.
- 6 Hee is a publike person, and must doe
nothing that may hinder his Ministerie.
- 7 It hath troubled some Ministers at
their

their death, in that they haue bene so bolde to adventure.

8 He hath no warrant for such a service out of Gods Word.

9 There is now no extraordinarie calling to such a service, as Isaiah had, to visite Hezekiah.

10 Zanchius, with manie other learned men thinke it not fit, that Ministers should visit such persons, Vide Zanch. in Epist. ad Philip. Cap. 2. Vers. 30.

11 You cannot send for him: for this is, 1 To put confidence in the presence of a Minister, that hee is able to forgive sinnes: and this ordinarie sending for Ministers, onely at the last gaspe, saouers much of Popish superstition.

2 Saie that hee infect others, you are guiltie of their death.

3 If he be infected, and die himselfe, you rob the Church of their painfull Pastor.

4 You disable him to doe that publique and private good, which hee might else doe to such as are sound.

5 You doe not as you would doe to others: for it maie bee you would not visit them.

6 It argues little loue, that you doe not regard the life of your Minister.

Quest. But say that he knowes mee to be a good

good Christian, that I would not send, but that Satan assaults mee to desperation: my soule is in danger, shall not I adventure his body, to save my soule?

Ans. This is not an usuall thing: but if I, that am a Preacher, should know of a man such, whose knowledge was sound, faith good, life blameable, and lone to mee obtained, if I should understand, that such a man could finde no comfort, but by my presence, I will commend and commit my selfe unto God, and bring the best preservations, before and after, which I could, I would draw onely so nere unto him, as he might receive comfort from mee, and looke for Gods blessing upon my preservation.

Quest. And what needes all this, if you have a particular faith, that you shall not die of the plague: may you visit any for all this?

Ans. A particular faith? nay rather a presumptuous faith: a particular faith to be delivered from a present danger, is a miraculous faith: He that hath such a faith, may with Daniel live among Lions, the three children walke in the fire, and the Apostles shake off a mortiferous viper; God send some give this faith now adies, the presumption of it consumes manie presumptuous people.

Quest. Yet for all your saying, my daies are

are numbred, my death is appointed: If I shall dye of that disease, I cannot flye it by not visiting; if I shall not, I shall not dye of it, though I visit.

to have
 Answ. True it is: but that God hath appointed the end, hath appointed the meanes to the end; and you are bound to use those meanes: he hath appointed your salvation by the Gospell. Will you say, I shall bee saued, though you beleue not the Gospell, nor frequent the Ministrie of the Word of God?

Quest. Why, is it not true: If I shall be deliuered, I shall be deliuered; and if not, I shall not?

Answ. I will answer you with a Story, of the like argument. One *Ludonicus*, a learned man of *Italy*, yet wanting the direction of Gods Spirit, and so neuer considering abuisedly of the meanes of our salvation; hee grew at last to this resolution. It bootes not what I doe, nor how I liue; If I bee saued, I am saued. Hee grew at length desperately sicke, sends for a Phisician, and requires his helpe. This Phisician being acquainted with his assercion for his soule, beginnes to apply thus to his bodie: Why Sir, you need not my helpe. If your time bee not come, there is no need of Phisicke; if it be come, no Phisicke will recover you. *Ludonicus* musing of the matter

matter in his bed, and considering aduisedly the Physicians speech; finding by reason, that as meanes must bee vsed for the health of the bodie; so God also had ordained meanes for the saluation of the soule: vpon further conference (with shame and grieve) hee recanted his former opinion, tooke Phisicke, and so was happily cured of bodie and soule at one time. Apply this vnto your conceit, and you shall find, that if you meane to be freed from the plague, you must vse meanes to keepe your selfe from it.

Quest. Yet many escape, who visit their friends at such a time.

Answ. Wee it so: it is eyther by Gods speciall providence, or the constitution of their bodies, or the preseruatiues they vse, or that they are reserued for some other time, or that sicke persons may not want some to comfort them: yet many more doe perish in this case, then can be preserued.

Quest. Why then, shall none come to persons infected?

Answ. God forbid: they of a Family that are bound to come, ought to helpe one another: they that will be hired to looke to such persons, haue a calling to come vnto them: and, such as Magistrates doe appoint (as they ought to appoint honest, and aged persons for that seruice) they also may

come, and looke for Gods preservation in doing their dutie.

Quest. But because you are to direct mee to dye well: say that I am sicke, and dye of the Pestilence, what comforts can you give me against that kind of death?

Ans. You had in truth then need of much comfort: therefore consider vpon your sick bed; that:

1 **E**uery disease is Gods visitation, and therefore you must bee content to indure it.

2 **T**he Pestilence is not such a disease, as is sent only for the sinnes of them that die of it, but often for the sinnes of them that doe live: and though it be a plague indured to the unbelieuers, yet to vs Christians it is but a triall, and exercise of vertue, saith Cyprian in his booke of mortallitie.

3 **T**hat though it bee a sharpe sicknesse, yet is it also a short sicknesse, and more tolerable then the Stone, Drop sic, Gout, Palsey, or the French disease.

4 **T**hat David desired it before either famine or warre.

5 **T**hat verie manie who die of this disease, haue their senses and memories till the last houre.

6 **T**hat the tokens which come out vpon you, are Gods tokens: so that before you die, you haue a good time to call vpon God.

7 **T**hat

7 That many Noble Personages, God-
ly Preachers, Expert Physicians, Skillfull
Lawiers, and most Christian people haue
died of it.

8 That by it, God taketh you from ma-
ny miseries of this life.

9 That Iob was grieved, for manie
Moneths, with a more fearefull disease.

10 That it hinders not the saluation of
your soule, though you die of such a sick-
nesse.

11 If you be sicke of it, God may reco-
uer you.

12 If it please him to reconer you a-
gaine, you are like to bee after farre more
healthfull.

Quest. O, but my friends will not come
at me.

Ans. O, but God will neuer forsake
you: and (especially in Cities) you shall
haue so manie, as can doe you anie good:
the fewer you haue to gaze vpon you, the fir-
ter you are to looke vp to God.

Quest. But alas, I shall want my soleme
funerall.

Ans. What is that to the saluation of
your soule, and resurrection of your bodie?
comfort your selfe in Christian, not costly
buriall.

Quest. I see then, that as there is no An-
tidote

ridore againſt death, ſo there is no perfume againſt the plague; I may dye of it: but, good Lord deliver me and mine, and all good people from it. But now when I am ſicke of any diſeaſe, as I muſt reconcile my ſelfe to God, ſo ought I not to reconcile my ſelfe to my neighbour?

Anſw. If you have wronged him in his bodie, by ſtriking; ſoule, by ſeducing; priſon, by impriſoning; goods, by ſtealing; name, by ſlandering; or any other way have done him hurt, you muſt ſeeke to be reconciled unto him, Mar. 5. 25.

Queſt. What if I bee ſo diſeaſed, that he dares not come to mee, or bee ſo farre aſient, that he cannot come to mee; what am I now to doe?

Anſw. In this caſe:

- 1 God accepteth the will for the deed.
- 2 You muſt reſiſte your deſire to friends preſent.

Queſt. You ſaid that a Miniſter muſt exhort ſicke perſons to diſpoſe their goods: is this neceſſary to be done?

Anſw. Of goods, yea, and offices too: Magiſtrates muſt be carefull of their godly Succeſſors, and Miniſters of their fellow-labourers, Deut. 31. 1. Joſh. 23.

Queſt. As for my goods, is it fit to make my will in ſickneſſe?

Anſw.

Ans. Say, rather you should euer haue
remayn in your health; if you haue not, it is
needful in sicknesse to make it so; these rea-
sons, (though many thinke they must die, if
their will be made.)

1 In regard of your owne credit, that o-
thers may thinke you a wise man.

2 Of your owne conscience, that hauing
all in good order, you may more freely
depart in peace.

3 Of your louing Wife, for whom you
ought to provide.

4 Of your children, that each of them
may haue a conuenient portion of your
goods.

5 Of your seruants, that they may not
depart emptie away.

6 Of your friends, that some Legacies
may be allotted to them.

7 Of the Church, that you may, as you
are able, remember it.

8 Of the Common-Wealth, that you
may doe good to such societies as you haue
liued in.

9 Of the poore, that by giuing to them,
you may send that portion of wealth before
you to Heauen.

10 Of your possessions and goods them-
selves, that they may know their Owners
after you are gone. Remember but the end

of

of Sir Iohn Spencer in London, and many other great men; and what troubles haue bene about their estates, after their death, and what folly is imputed to such: and you will then thinke it a great folly to haue goods, and not to take order in time, to dispose them.

Quest. How ought I to make my Will?

Ans. It must bee made according to the Law, 1 Of Nature, by which you are bozne.

2 Of that Nation in which you live.

3 Of God, by whom you haue liued, and to whom you die. And this you must doe in few, plaine, and significant words.

Quest. Say that I haue gotten my goods badly: what must I doe?

Ans. You must make restitution to the true Owners, if you know them; if not, the poore are the best inheritours of such goods.

Quest. Who is the fittest to bee Executors of my Will?

Ans. That person whom thou hast tried to bee faithfull to God, sincere in his conuersation, wise in his owne businesse, and who is like to be louing to thine, and trustie to accomplish the whole intent of thy Testament.

Quest. As I am about my Wil, many friends will

will perhaps come and visit mee : how shall I know who are my best friends ?

Ans. Surely they who give you good advice for your soules health. who have a fellow-feeling of your sicknesse, and who with rather your life to doe good, then your death to have goods : especially your best friend is a good conscience : so that will never leave you nor forsake you.

Quest. Can you illustrate this by any Story?

Ans. I have read of a man going to execution for Treason against his Prince : hee meetes with three of his olde friends, he beseeches them all to sue for his pardon : the first saith, I dare not ; but heere is monie to buy you a Coffin and a sheete : the second saith, I may not ; but I will bring you to your end, and there leave you : the third saith, O, I will runne, and sue upon my knees for you, I will never leave you. To apply this : Our first friend is monie, it can doe no more but performe our Funerals : the second is our Acquaintance, they will but attend vs to the grave, and so leave vs : the last friend is a good conscience, and it will never leave vs, till we are assured that God hath pardoned all our sinnes.

Quest. But when my friendes come to visit

sit me, am I to performe no durie to them?

Answe. You are to will them,

1 To serue God heartily.

2 To obey Gouvernours faithfully.

3 To continue in the truth zealously.

4 To be louing one to another.

5 To be kind to your seruicing aliance.

6 To meditate of death by your example.

7 To pray that you may dye Christ faithfull Seruant.

8 To comfort you against the feare of death.

9 Not to be ouer-sorrowful at your dissolution.

10 To bee carefull that your gods be disposed according to the true intent of your Will.

And lastly . to speake such good wordes vnto them , that they may haue hope, that you dye in Gods fauour.

Quest. I remember that you told mee, though death be masked in the time of health yet it will shew it selfe vgly at the last gaspe: what comforts can you giue mee against the feare of death when it cometh?

Answe. If I were a worldling, I would say vnto you; neuer thinke of it till it come: but that it may not affright you when it comes, but you may encounter with it in

As thou den, I will giue vnto you certaine
consolations.

Quest. Which are they, I pray you?

Ans. I remember many; and it is ne-
cessarie you should know them. For the day
of Death is the *Paster-day*, and Judge of
all other daies: it is the triall and touch-
stone of our life: if you dye a good death, it
honoureth all your actions: if an euill, it de-
shonoureth them all: it is the last Act of the
Worlds Comedie, and most difficult:
wherefore I will shew those consolations
vnto you, and will repeate them in your
hearth, that you may thinke of them better
vpon your sick bed: wherefore against the
fear of death, consider:

1 That wee neyther liue nor dye to our
selues: but, whether we liue, we liue to the
Lord; and whether wee dye, wee dye to the
Lord, Rom. 14. 8.

2 That Christ is to vs in life, gaine; and
in death, aduantage, Phil. 1. 21.

3 That Christ is to vs the resurrection
and the life: and whosoever beleaueth in
him, though he were dead, yet shall he liue,
John 11. 25.

4 That God doth both mitigate and ab-
breuiate the dolours of death to his ser-
uants.

5 That our death being conuerted into a
sweet

Sweet sleepe, is the complement of the mortification of our flesh; so that he which is dead, is freed from sinne, Rom. 6. 7.

6 That we Christians know, that when this earthly Tabernacle of our house shall be dissolved, wee shall have a building even of G O D, that is, an house made without hands. eternall in the heavens, 2. Cor. 5. 1.

7 That if we die in the Lord, we goe to Christ, which is best of all for vs, Phil. 1. 23.

8 That this waite of all flesh, is sanctified to vs by the death of Christ.

9 That if euer at other times the Spirit of Christ doth cause vs to beare afflictions patiently: it doth especially, by the comfort which it ministreth in death, inestimably overcome the sorowes of death.

10 That the spirit indeede is readie, but the flesh is weake, Matth. 26. 41. so that the inward man doth not feare death, but only the outward man.

Quest. Can you yet giue any more of these most sweet consolations?

Answ. Meditate therefore againe with me, that:

1 The desire you should haue to behold the most bright eies of God, and so to be deliuered from this bodie of sinne, will extinguish and extenuate both the grievous fears and fearefull griepe of present death.

2 That

2 That though wee can bee content to live with the faithfull that are alive, and must die; yet wee must as well desire to bee with those Saints, who having overcome death, are gone before us to the kingdome of heaven.

3 That wee must not more esteeme of this naturall, then of the spirituall life; but that the love of the one must abolish the griefe of the other.

4 That we are assured of the soules immortallitie, that it shall goe by the transportation of Angels, to the assemblie and societie of the first bozne, which are written in heaven; Luke 16. 22. Heb. 11. 23. and that our bodies doe rest in the earth: so that one doth not unfitly call the grave, an Haven for the bodie to arrive at.

5 That wee beleue the resurrection of the bodie, and everlasting life after death: for, this is the faith of Christians onely.

6 That wee, seeing evidentlie Gods great mercie towards our young children, at their departure out of this life, ought at our last end to bee the more courageous; specially, since wee know, that wee haue the seale and earnest of Gods Spirit in our hearts.

7 That as in our whole life, so in the agonie of death, God doth not suffer us his

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7 That as in our whole life, so in the agonie of death, God doth not suffer us his

seruants to be tempted, aboue that which wee are able to beare, 1. Cor. 10. 13. but giueth an happie issue with, and out of that temptation. It is in truth admirable, which Gregorie in his *Morals* saith, That some doe with laughter entertaine death: we may better saie, that by couragious patience they doe overcome it.

8 That we ought not so much to thinke of a peaceable end, as of a godly life: Augustine said well; Where a good life goeth before, an euill death must not bee thought to follow. And, He cannot die ill, who liues well. And, He seldome dies wel, who hath liued ill. And, Reade, saith hee, and reade over all the Monuments of learned men, and you shall finde nothing more horrible then that person, who doth lue in such an estate, that hee is a fraide to die.

9 That death is neuer vntimely, whether wee respect the good, or the bad. They die soone, that they may no longer be vexed by the wicked: these die soone, that they may not euer persecute the godly, as the same Augustine said.

10 That this life is so full of misery, that in comparison thereof, death may be thought rather a remedie, then a punishment: as Ambrose thought.

Quest. Once againe giue mee more comforts

sets against the feare of death: for, such is the corrupcion of my nature, that all is litle inough.

Ans. I will: thinks therefore; but thinke you seriously:

1 That he onely feares death extremely, who cannot be perswaded, that he shall live after death, as Chrysostome saith.

2 That it is best, to offer that willingly to God, as a gift, which one day we must else surrender as a debt, to wit, this spirit and life of ours, as Chrysostome said.

3 That as death, to the euill, is euill, so is it good to the good; to whom all things worke for their good.

4 That death is the way to life, as Ambrose said verie fitly. And another said, This day, which so affrighteth thee as if it were the last day, is the birth-day of eternitie.

5 That this death is but a repairing of our life.

6 That, as Bernard said, the death of the righteous is good, in regard of rest: better, in regard of noueltie: best of all, in regard of securitie: and that, as the same author said, the death of the godly is good, better, & best of all: Contrariwise, the death of the godlesse is bad, worse, and worst of all.

7 That death doth not abolish, but establish life in a farre better estate.

8 That then death frees vs from death, life from error, grace from sinne.

9 That (if Chrysostome saie true) death is but a bare name.

10 That God doth so temper death vnto vs, that it can be no cause of euil vnto vs. And therefore if you be wise, remember the saying, even of an Heathen man : *Summa nec metuas diem, nec optes* : Neither feares death when it commeth, nor desire it to much befoze it commeth.

Quest. These are all of them sweet consolations indeed : yet because Sathan and my flesh may bring vpon me many feares ; as first, that God is angrie with me, by reason of my sinnes : how may I comfort my selfe against this temptation?

Ans. Saie vnto your soule, Why should I feare the wrath of God ? For it is written:

God sent not his Sonne into the world, to condemne the world, but that by him the world might be saued, Iohn 3.

Hee that beleeueth in him shall not see death. He that beleeueth in him hath eternal life. Hee that beleeueth in him shall neuer perish.

Who shall lay any thing to the charge of Gods elect ? It is God that iustificeth, who shall condemne ? It is Christ which is dead, yea, rather which is risen againe, who

is also at the right hand of God, and maketh requests for vs. Who shall separate vs from the loue of Christ? Shall tribulation, or anguish, or persecution, or nakednesse, or perill, or the sword? I am perswaded, that neither death, nor life, nor hell, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other Creature shall bee able to separate vs from the loue of GOD in Christ Iesus my Lord, Rom. 8.

Say with Augustine, All my whole hope is in the death of my Lord: his death is my merit, my refuge, my saluation, my life, my resurrection; my merit is Gods mercy, I shall neuer want merit, so long as this God of mercy is not wanting to me. And if Gods mercies are great, I also am great in merit.

Say with Ambrose, Christ was subject to the damnation of death, that hee might free vs from the yoke of damnation: hee took upon him the seruitude of death, that hee might giue vs the libertie of eternall life.

Say with St. Paul, Christ hath redeemed me from the curse of the Law, Gal. 3. 13. The Judge is satisfied, he cannot be angry.

Say that your Saniour maketh intercession for you: for God no sooner looks on him,

but he is forthwith well pleased with you.

Say, that his mercy endureth for ever, I shall iudge the world with him; why then shall I feare to be iudged?

He hath made a covenant with mee, hee will neuer breake.

Hee hath giuen mee grace to beleue and trust in him, he will not now leaue me.

I confesse my sinnes, hee is ready to forgive them.

I haue had his Spirit, he will neuer take it from me.

My Saviour shall iudge me, hee will not bee angry with mee, and for his sake the Father will not bee angrie: for hee is that welbeloued Sonne, in whom alone hee is well pleased.

Quest. O, but I may feare, that I am but castaway, and that eternall death is due vnto mee: if I fall into this pit, what hand can you giue me to helpe me out?

Answ. Will Satan now tell you that you must bee damned? comfort your selfe with these sayings:

God so loued the world, that hee gave his only begotten Sonne, that whoso belongeth in him should neuer perish, but haue life everlasting, Ioh. 3. 16.

He that heareth my words, and beleueth in him that sent mee, hath eternall life, and shall

shall not come into condemnation, Ioh. 5.

I am the resurrection and the life, he that beleeueth in mee, though he were dead, yet shall he liue; and who so liueth and beleeueth in me, shall not die eternally, Ioh. 11.

I giue to my sheepe eternall life, and they shall neuer perishe, and none is able to take them out of my hands, Ioh. 10.

As in Adam all men died, so in Christ shall all (that is, all the elect, whereof I am one,) so, I say, in Christ shall all bee made aliuely, 1. Cor. 15.

Death is swallowed vp in victorie. O death where is thy victorie! O hell, where is thy sting! the sting of death is sinne; the strength of sin is the Law: but thanks be vnto God, who hath giuen vs victorie through Iesus Christ our Lord, 1. Cor. 15. 57.

Wee know, that when the tabernacle of this earthly house shall bee dissolved, wee shall haue a building from God, euen an habitation made without hands in heauen, 1. Cor. 5. 1.

Besides these sweet and sure promises, consider, that as the faithlesse can neuer liue, so the faithfull can neuer die.

That the promise of God both quicken things that are dead, and calleth things that are not, as though they were.

You feare not the falling of heauen and
 earth.

earth, because they are supported by the word of **G O D**: and why should you feare your owne fall, you being supported by the same word?

Doe you not know, that God is present with you by his Spirit? and will you feare cold when this fire burneth?

Can you feare Darkenesse, when this Sonne shineth?

Are you poore, that haue this gold in your Chest?

And thinke you to die of thirst, when you are at this fountaine of liuing waters?

Are you not a member of Christs bodie? Is there life in the head, and shall there be death in the members?

Is your head aboue the water, and shall your bodie neuer come out of the water?

Doth the roote of a tree giue life vnto the branches, and cannot Christ (the Roote of Iesse) giue life vnto his branches?

Yea, rather say, My life is hid with God in Christ: when Christ which is my life shall appeare, then shall I also appeare with him in glorie, Col. 3.

By my first root Adam, I bring forth briars & thornes fit to be burned: by my second root Christ, I am like a tree planted by the rivers of waters, which shall giue out her fruit in due season, & whatsoever I doe, it shall prosper.

Why,

Why, my deare friend, you doe beleene the forgiveness of sins: can you then feare eternall damnation?

You doe beleue the resurrection of your bodie, will you now doubt of the resurrection of your bodie?

Hane the Prophets & Apostles set downe so much concerning saluatiō by Christ, that you should say, I am not saued by Christ?

You were initiated by Baptisme, confirmed by Catechisme, strengthened by the Lords Supper, and professed that religion which by Christ brings saluation, and you haue receiued manie benefits, as pledges of Gods love: and wil not all this perswade you, that you shall goe to heauen?

Yea, Christ hath ouercome that Deuill, that you might subdue him: subdued that strong man, that you might conquer him: and descended downe to hell, that you might with him ascend vnto heauen. Therefore be constant, my beloued, and vnmoueable alwaies in the Lord, knowing that your labour is not in vaine in the Lord, 1. Cor. 15.

Quest. Thus, I hope, at the houre of death, I shall not feare the place of darkeuesse: but, alas, such is the weaknesse of my faith, that I feare the Prince of darknesse.

Ans. And why should you feare him? the Egyptians are drowned, they cannot pursue you:

you: Goliath is slaine, he cannot reuile you: the Philistims are overcome; they cannot hurt you: Hathan is chained, hee cannot harme you. He will seeke to winnow you, but he can onely seeke; and if he do more, hee shall finde you Gods wheate, and then you must needs be carried into Gods barn.

Hee is indeede Gods Executioner; but why, should you feare the Hangman, when you haue the Kings pardon? or the Executioner, when you haue his protection? or the Denill, when you haue Christs intercession? You are strong, the Word of God dwelleth in you, you haue overcome the Evil one, 1. Iohn 2. 14. You haue faith: your aduersarie would deuoure you, by it you are able to resist him, 1. Pet. 5. 8. You haue put on the complete armour of God, Ephesians 6. 11. it is an armour of proofe, the fiery darts of Hathan can neuer enter. You haue the sword of the Spirit, it is sharper then the sword of Goliath: you haue the sling of David, it is more forcible then the spear of Goliath: you may walke vpon this Lion and Aspe; this young deuouring Lion and Dragon, you may treade vnder your feet, Psal. 91. 13.

What if hee be wise? yet God is wiser. What if hee be strong? yet Christ is stronger. What if skillfull? yet the Lord is more skill-

Watchfull. What if he be vigilant? yet the Almighty is more watchfull. If you can call to God for aide against him, as Iehoshaphat did against the Aramite, and say, O my God, there is no strength in mee, to stand before this great multitude, that cometh against mee, neither doe I know what to doe: but mine eyes are towards thee: 2. Chron. 20. 12. feare not, neither bee afraid, goe out against them, the Lord will be with thee, and thou shalt overcome.

Say that he ouercame Adam by ambition, Saul by hypocrisie, and Iudas by avarice; yet by the grace of Christ hee shall not overcome thee.

Thou dwellest in the secret of the most High, and shalt abide in the shadow of the Almighty: Hee will deliuer thee from the snare of the Hunter, and from the noysome pestilence: hee will couer thee vnder his wings, and thou shalt bee sure vnder his feathers: his truth shall bee thy shield and buckler: hee will giue his Angels charge ouer thee, to keepe thee in all thy waies: they shall beare thee vp in their hands, so that thou hurt not thy foot against a stone.

Quest. I confesse that God is able to deliuer mee from Sathan: but, O my sins, my sins, mee thinkes, giue mee ouer to Sathan: helpe mee with comfort, against this temptation: I haue

haue sinned, and may now dye in my sinnes.

Answe. Consider with mee what the World doth saie, Where sin abounded, grace hath superabounded, Rom. 5. The blood of Iesus Christ hath purged vs from all sinne, 1. Ioh. 1. 7. If anie man sinne, we haue an Advocate with the Father, Iesus Christ the Righteous, and hee is the propitiation for our sinnes, 1. Ioh. 2. 1. 2.

This is a true saying, and worthe by all meanes to bee receiued, that Iesus Christ came into the World to saue sinners, of whom I am chiefe, 1. Tim. 1.

Behold the Lambe of God, that taketh away the sinnes of the World, Iohn 1.

I came not to call the righteous, but sinners to repentance, 1. Matth. 11.

The Sonne of man came to seek, and saue that which was lost, Matth. 9.

Come vnto mee all pee that are weary and heauie laden, and I will refresh you, Matth. 11.

Hee died for our sinnes, and rose again for our iustification, Rom. 4.

Hee hath loued vs, and washed vs from our sinnes in his blood, Reuel. 1. 6.

Thou shalt call his name Iesus, for he shall saue his people from their sinnes, Matth. 1.

Hee gaue himselfe for vs, that hee might
redeeme

redeme vs from all iniquitie, and purge vs
to be a peculiar people vnto himselfe. Tit. 1. 2

I will be mercifull to their vnrigh-
teousnesse, and will remember their finnes, and
their iniquities no more, Heb. 8. 12.

Doe you now beleue these sayings? are
you perswaded that you haue Faith in
Christ? If you haue Faith, you haue Ju-
stification; if you haue Justification, you haue
no sinne. I meane no such sinne, as shall bee
able to condemne you in the day of Judge-
ment: for it is God that iustificeth, who shall
condemne?

Besides, you are a member of Christs
Church, and this Church is without spot
and wrinkle: which it could not bee, if you
were yet in your finnes.

Againe, if your iniquities were not for-
giuen in Christ, to what end, thinke you,
did he come into the World?

Furthermoze, consider what your Bap-
tisme doth signifie; that as pollution from
your bodie is washed by Water, so sinne
from your soule is washed by Christ.

Haue you forgotten, that the Sacrament
of the Lords Supper sealeth vnto you the
forgiuenesse of finnes, by Christs death?

Is the Earth full of the mercies of the
Lord, and shall not this mercy be greater to
you then all your miseries?

Doe you acknowledge and confesse your finnes, and will not he be faithfull and true to forgive you your finnes?

Doe you aske, and shall you not have? doe you seeke, and shall you not finde? doe you knocke, and shall not the doore of mercie be opened unto you?

I thinke you know, that Christ is a Physician: and to what end, but to cure the diseased: and what disease moze dangerous then sinne?

I hope you know, the Gospel of Christ is called the word of reconciliation, of grace, saluation, and of life: and that onely because it offers all these to sinners.

And tell mee (you that doubt of the forgiveness of finnes) what difference is there betwixt the sonnes of God, and the sonnes of the Devill; but that they have their finnes forgiven, these not?

To conclude, looke vpon the calling of the Preachers of the Gospel; if they have power to pronounce the pardon of finnes to penitent sinners, Christ hath power to give pardon to the same sinners. Therefore bee of good comfort, your finnes are forgiven you, Mat. 9. 2.

Quest. **What, even my great and grievous finnes? mine infidelitie in mistrusting, impatience in murmuring, blasphemy in profaning**

lining the name of God? Is the couetousnes of money, the desire of reuenge, the loue of pleasure, more then the loue of GOD, forgiue mee?

Ans. If you beleene in Christ, all things are possible to him that beleeueth: your sins past shall neuer hurt you, if sinne present do not please you.

Though your sinnes were as redde as scarlet, God can make them as white as snow.

There is no cloud so thicke, but this Sun will dispell it; no stain so soule, but this fullers Sope wil wash it out; no treason so horrible, but this King may pardon it. and no sinne so great, but God for Christs sake will forgive it.

The infidelitie of Adam, the Idolatrie of Abraham, the incest of Lot, the adulterie of Dauid, the Apostasie of Peter, the persecutions of Paul were grievous sinnes; but God in Christ did remit them all. And whatsoeuer was witten befozetime, is witten for your learning, that you through patience and consolation of the Scriptures might haue hope.

Apply them therefore to your selfe: If you owe to this creditoz tenne thousand talents, if you can sue to him for mercie, hee will forgive them all; his Justice can punish any

any sinne, and his mercie can pardon any sinne.

When he liued vpon Earth, hee cured all sicknesses: now hee is in Heauen, hee can purge all sinnes.

He hath promised, as a Porter, to bring our iniquities: is there any iniquitie in heauie for him? Neuer say then (despairing of Gods mercie) My sinnes haue taken hold vpon mee, that I am not able to loose vp; as an heauie burden they lie vpon me, I am not able to beare them.

Quest. I hope that I shall lay these comforts to mine heart, that the greatnesse of my sinnes shall not cause mee to despaire: yet when I looke vpon the multitude of these sinnes which I haue committed against God, I seele my selfe in a wofull estate: comfort me I pray you in this temptation.

Ans. Doe the number of your sinnes now disquiet you? yet comfort your soule with these meditations:

There is no man liuing which sinnes not.

The iust man falleth seuen times a day.

Who can tell how oft hee offendeth? Psalme 19.

The Apostle, an excellent man, crieth out, I am carnall, and sold vnder sinne, Rom. 7.

The good that I would doe, I doe not,
and the euill which I would not, that doe I.

The flesh lusteth against the Spirit, and
the Spirit lusteth against the flesh, Gala-
thians 5. 17. Yet for all this, hee trusted in
the mercies of God, as others did, being
perswaded, that his imperfections were
not imputed to him, but couered with the
righteousnesse of Christ. And this, the same
Paul testifieth, in that he saith, Now there is
no condemnation to them that are in Christ
Jesus, Rom. 8. 1.

And what is the reason that wee daily
paie. Forgiue vs our debts, but that wee
sinne daily?

Yea, though the blood of Christ were but
once shed, yet by it, is he an eternall Media-
tor, satisfying the iustice of God for sinnes
past, present, and to come.

He is not like vnto many in this world,
who hauing once remitted some trespassse,
will remit no more; or paied a debt, will paie
no more: but as Elau's father had manie bles-
sings; so God our father hath many mercies.

If we fall a thousand times, he will at our
repentance recouer vs a thousand times.
He doth not forgiue vs till seven times, but
all seuentie times seven times.

Large Des bonitas totum non dimidiabit:

Aut nihil, aut totum, te lachrymans, dabit.

Aa

The

The bountie large of God, will not diuide the whole :

Hee either all, or nothing giues, vnto the weeping soule.

Quest. Truth it is, as you say, that God will forgive my manifold sins: but mine heart tels me, that Gods Law requires perfect obedience: and this, alas, I cannot performe: what comfort can you giue mee, now that mine obedience is imperfect?

Ans. Why the obedience of the best is both perfect and imperfect: perfect in Christ, imperfect in vs: imperfect in this life, perfect in the life to come: perfect by imputation, imperfect by sanctification: perfect in parts, imperfect in degree: that is, the whole bodie and soule of a Christian are in euery part sanctified: but yet both of them in all their parts and faculties grow vp to a greater measure of sanctification. A child so soon as it is borne is a perfect man, because it hath all the parts of a man; and this is a perfection of parts: it is not perfect in regard of that growth it may haue in strength and vnderstanding; and that is the perfection of degrees. Wee are babes in Christ, and imperfect Christians at the beginning of sanctification: we must grow vp to be tall men, that we may be perfectly perfect in our sanctification.

It is Gods mercie towards vs, that wee cannot come to perfection in this life; the rags of corruption will neuer whilst wee liue be drawne out: the tares of vngodlines will neuer quite be pulled vp: the chaffe of iniquitie will neuer be cleane remoued from the Wheate: and the rags of the olde Adam will neuer cleane be put off, and that, as I take it, for these reasons:

1 That we might giue all glory to God.
2 That wee might euer depend vpon God.

3 That knowing our owne weaknesse, we should not presume too much on our owne strength.

4 That by recovering our selues after falling, wee might haue experience, and patience, in Gods fauour.

5 That we might worke out our saluation with feare and trembling.

6 That with Paul we might learne that the grace of God is sufficient for vs.

7 That wee might be the more whetted into an increase of faith, and confidence in Christ.

8 That wee might with greater earnestnesse call vpon God in all our feares.

9 That with more contention we should runne the race set before vs.

10 That wee should know, that it is

grace, not by nature, by which we stand.

11 That receiuing manie soyles our selues, we might better comfort and pittie others that fall.

12 That wee might the rather with the Apostle desire to be dissolued, and to be with Christ.

Know therefore, that it is good for you that you are not perfect; you would be proud of it, if you were: the holiest men could neuer attaine it: the most holy God doth not require it.

If you haue truth in the inward partes, and desire to please God without hypocrisie, and laboꝝ to grow in the graces of Gods Spirit, God your father will make more of you by reason of your imperfections: as a good Mother doth of that childe that is diseased, or lamed.

It is pride that makes men dream of perfection in this life: and they that thinke to goe to Heauen this way, must goe alone, for none can follow them.

Let vs not glorie of our perfection, but let vs glorie in our Redemption.

The Church is a companie of sinners redeemed by Christ; of sicke persons, cured by Christ; of Israelites, dwelling among the Canaanites; of Malefactors, crying with that holy Thiefe, Lord, remember me when thou com-

com-

commest into thy Kingdome; and of Publicans, casting themselves downe, and saying, Lord, be mercifull vnto me a sinner.

The Church is but the *Moon*, and sometimes so eclipsed, that shee is but a little lightened by the *Sunne*.

God, indeede, as a good Physician, prescribes vnto vs a perfect dyet; but wee like vnto disordered Patients, tast of that which causeth a relapse, and then we must come to the Physician againe: and like a skilfull Physician, God out of our fals, doth make a preservative to keepe vs from falling.

Quest. By this that you haue said, I shall, as I hope, receiue much comfort, if God cast mee vpon my sicke bed; yet because after death cometh iudgement, how shall I bee able to perswade my selfe in death, that I may with ioy looke vpon my Iudge?

Ans. Consider that you are in *Chr:st*, and there is no condemnation to them that are in him: it is God that hath iustified you; who shall condemne you? it is your Father that shall iudge you, why do you feare him? be then of good comfort: he wil say vnto you, Come, thou blessed of my father, inherit the Kingdome prepared for thee before the foundations of the *World* were laid.

Quest. If I lay all these comforts to mine heart in health, what benefit shall come to me at my death?

A a 3

Ans.

Ans. You shall shew your selfe an excellent Schollar in the schole of wisdome: and that you haue not spent your time ill, who haue thus learned to dye well. For he hath lost his whole time, who knowes not how to end it. Hee liueth ill (saith Seneca) who knoweth not to dye well: neither is he bozne in vaine, who deceaseth in peace. We must learne all our life to dye; and this is the principall office of life: To be brieft, by this you shall purchase libertie to your conscience, you shall feare nothing, you will liue wel, contentedly, and peaceably; and without this knowledge, there is no more pleasure in life, then in the fruition of that which a man feareth alwaies to lose.

Quest. To draw to an end, and to come to my end, when the pangs of death come vpon me, & the wormes of the earth wait for me, if God giue me then mine vnderstanding, what, I pray you, may be my fittest medication?

Ans. Say now inwardly to your sickle soule; Now, my pilgrimage is ended, mine haruest is inned, my iournie is finished: my race is run, my glasse is spent, my candle is in the socket: many of the godly are gone before, and I am now to follow them: now thinke, that you are come out of prison, gotten out of Babylon, and are going to Ierusalem. Now thinke that the Angels stand at your

your beds head, to carrie your soule into Abrahams bosome; where you shall see God the Father, behold God the Sonne, and enjoy God the holy Ghost: where you shall enjoy the society of Angels, the company of the saints, and the knowledge of them whom you neuer knewe here: where you shall liue eternally, raigne triumphantly, and obey God perfectly. Meditate now, that you must not be loth to leaue this world, because you go to that which is to come; to leaue your house, because you are going to Gods house; to leaue your temporall riches, because you are going to eternall riches; to leaue your earthly preferments, because God will set a Crowne of pure Gold vpon your head, and to leaue your friends and acquaintance here, because you shall see them in glorie hereafter. These and such like must be your meditations.

Quest. Now it may bee (and I pray God it may be) that I may haue speech vnto the last page, what words are fit for me to viter?

Ans. If God giue you that blessing, say now with Dauid:

Lord, into thy hands I commend my Spirit: for thou hast redeemed me, O Lord God of truth.

With Simeon: Lord, now lettest thou thy Seruant depart in peace, according to thy

Word: for mine eyes haue scene thy saluation.

With Paul: Christ is to me life, and death is to mee aduanrage. I desire to bee dissolued, and to be with Christ.

I haue fought a good fight, I haue finished my course, I haue kept the faith: from henceforth is laid vp for me the crown of righteousness, which the Lord the righteous Iudge shall giue me at that day: and not to me only, but to al them that loue that appearing of his.

Say, How sweet is my Sauiour vnto mee! sweeter then the honie and the honie-combe.

Say, Blessed are the dead, that dye in the Lord: for they rest from their labours, and their workes follow them.

Say, Lord, I haue sinned against thee, thou hast promised to forgiue me my sinnes: I beleue, Lord, helpe mine vnbeliefe.

Say with Steuen, Lord, into thine hands I commend my soule.

Say with the Saints, Come Lord Iesus, come quick'y.

Say, Lord, keepe thy Church and people in thy truth & peace for euermore: now Lord, dissolue in me the cursed workes of the Deuil.

Say, I am sicke, bee thou my Physician: I am to dye, Lord giue me life eternall.

Say, Lord, be good vnto my kinsfolkes in the flesh, and my friends in the spirit, that they may liue in thy feare, and dye in thy fauour.

Say

Say with Ambrose, I haue not so led my life, that I was ashamed to liue, neither doe I feare death, because I haue a good Lord.

Say to thy friends with Saint Bernard, O ground the anchor of your faith and hope, in the safe and sure port of Gods mercie.

Say with Oecolampadius, to al that come to the, I will tell you newes, I shall shortly be with the Lord.

Say with Luther : I pray thee Lord Iesus receiue my poore soule : my heauenly Father, though I be taken from this life, and this bodie of mine is to be layed downe, yet I know certainly, that I shall remaine with thee for euer, neither shal any be able to pul me out of thine hands.

Say with Annas Burgius: Forsake me not, O Lord, lest I forsake thee.

Say with Melancthon : If it be the will of God, I am willing to die, and I beseech him that he will grant me a ioyfull departure.

Say with M. Caluine : I held my tongue, because thou Lord hast done it; I mourned as a Doue, Lord, thou grindest mee to powder; but it sufficeth me, because it was thine hand.

Say with Peter Martyr : My bodie is weake, but my minde is well. There is no saluation but onely by Christ, who was giuen of the Father to bee a Redeemer of Mankind: This is my faith, in which I die, and God will destroy

destroy them that teach otherwise. Farewell,
my brethren and deare friends.

Say with Babylas, Martyr of Antioch:
Returne, O my soule, vnto thy rest, because
the Lord hath blessed thee. Because thou hast
deliuered my soule from death, mine eyes
from teares, and my foote from falling; I shall
walke before thee in the land of the liuing.

Say, Blessed is God in all his waies, & holy
in all his workes: Naked I came out of my
mothers wombe, and naked shall I returne a-
gaine. The Lord hath giuen, & the Lord hath
taken away: blessed be the name of the Lord.
I know that my Redeemer liueth, and he shall
stand the last on the earth. And though after
my skin, wormes destroy this body, yet I shall
see God in my flesh: Whō I my selfe shall see,
& mine eyes shall behold, and none other for
me, though my reines are consumed within me.

Say, in a word, Lord, I thanke thee, that
I am a Christian, that I liued in a Christian
Church, that I die amongst a Christian peo-
ple, that I goe to a Christian societie. Lord
Iesu, sonne of *Dauid*, haue mercy vpon me,
and receiue my soule. Euen so, Come, Lord
Iesu, come quickly, Amen.

Quest. If I haue time, these are fit, both
meditations, and speeches: but I may die v-
pon the sudden: what instructions can you giue
me against sudden death?

Answ.

Ans. You may indeed die suddenly, either by fire in your house, or water in your ship, or earth falling into some pit, or casualtie in your way, or impostumation, and an apoplexie in your body, or by trauel in childbirth, if you be a woman, or the sword in warre, if you be a man. Therefore thinke :

1 That death may come vpon you vnawares : wherefore as you would doe for a suspected enemy, waite so for it, that it may neuer surprize you.

2 Know that many worthy men haue died suddenly : Iulius Caesar disputing the night before of the god of sudden death, was the next day by Brutus and Cassius slaine suddenly in the Senate.

Ioannes Mathesius, hauing preached a sermon of the raising againe of the widows of Nains sonne (and therein handling the knowledge, that one friend should haue of another in heauen) within three houres after slept peaceably in the Lord.

Luther sitting at supper, and discoursing of the same argument, about midnight after departed this life.

One Master Reade, an Alderman of Norwich, hauing read in the morning the chapter of Henochs taking vp, in the Councell chamber died suddenly at the table amongst his brethren.

And

And that wise Counsellor, the Lord of Buckhurst, Earle of Dorset died suddenly, at the Counsell Table, in White Hall.

Master Flint a Preacher in London a man of great learning, godly life and good report, hauing procured the new building of his Church (at which hee much reioiced) fell downe from a Scaffold on the toppes of that Church and so died.

In the Commentaries of Iohn Holcot, vpon the Booke of Wisedome, it is recopied of one, who reading the fourth Chapter of the Booke of Wisedome, was found dead in his Studie with his finger pointing to the seventh verse of that Chapter, Though the righteous be preuented by death, yet shall he be at rest; First, where you shall read these two verses.

Mors non est subita, cui precessit bona vita:

Nec minuit merita, si moriatur ita.

If godly life doe goe before,

Through suddaine death, our ioy is more.

3 Know, that if you liue wickedly, sudden death is a feareful Iudgement, for who then can bee perswaded of Gods fauour towards you: and this makes the wickeds of all kindes of death, to pray to bee deliuered from sudden death: they would liue like Nabab, but die like Dauid: liue like the rich Clutton, and die like Lazarus: they would

die

die the death of the Righteous, but they would not live the life of the righteous. And therefore their Prayer is the Prayer of Balaam, Lord, let mee die the death of the righteous, and that my last end may bee like vnto his, Numb. 23.

But if you live cuer in the feare of God, it may bee an argument of Gods mercie to take you away vpon a short warning: For so, 1 You die without any great paine.

2 You goe to God without any great trouble.

3 You are not in danger of blaspheming God at your death.

4 You will cause others to thinke well of your death, because you lived a godly life.

5 Many by your example will labour to prepare against such a kind of death.

6 Your translation is like that of Enoch and Elias, and of them that shall bee alive at the day of Iudgement, 1. Thess. 4. 17.

Quest. Is it lawfull to pray against a sudden death?

Answ. The godly may, and the wicked must praye against it. The godly may:

1 That as they haue honoured God with their lips in their life, so (if it bee his good will) they may doe it at their death.

2 That because vpon the sodaine, few men

men haue their worldly estate fully settled, they may haue time to order it.

3 That they may not be a griefto their friends, that they are, so soone taken from them.

4 That they may escape the censure of the world, which for the most part iudgeth hardly of this kind of death.

5 That they may not die in such sort, as diuers wicked men in the Scriptures haue died.

6 Lest being overtaken in some strange place, they may so want the honoz of Christian buriall, and their friends not know what is become of them.

7 The wicked must pray against it, lest so dying without repentance here, there be no place left for them heereafter to repent in. But I doubt whether God will heare their prayers: For are not they worthy to want time of humiliation at their death, who neglected saluation in their life? The admonition of the Wise-man, Eccl. 18. 18. is very good: Get thee righteousness before thou come to iudgement, and vse Physicke before thou bee sicke. Examine thy selfe before thou be iudged, and in the day of destruction thou shalt finde mercy. Humble thy selfe before thou be sicke, and whilest thou maifest yet sinne, shew thy conuersion.

Quest.

Quest. Now since my soule must depart from my body, ought I to take any great thought for my buriall?

Ans. As the grane at your death is ready for you, Iob 17. 1. so you also must haue care of it: and your suruiuing friends must haue such respect to your dead body, that it may be interred in a religious sort: for,

1 You are no Scythian, that your dead body should be eaten at some feast; no; Sabeian, that it should bee cast on a dunghill; no; Hyrcanian, that it should bee deuoured by dogs; no; Lethophagian, that it should be cast into the sea; no; Indian, that it should be burned with fire; but a Christian, that it may be buried in the earth.

2 Your dead body is a member of Christ.

3 It was, as well as the soule, the temple of the holy Ghost.

4 It was the ordinance of God, that earth should returne to his earth, as the soule doth to him that gaue it, Gen. 3. Eccl. 7.

5 That Christ, who redeemed your soule, hath also paid a ranfome for your bodie.

6 It hath bene an instrument vsed by God, to perfoyme many seruices vnto him.

7 It must rise againe out of the grane, and in the day of iudgement bee made like vnto the glorious body of Christ, Phil. 5. 21.

8 Religious and godly friends haue had this

this care to burie their dead : so Abraham had to burie Sarah , Ioseph to burie Iakob, Israel to burie Samuel , Nicodemus to burie Christ , and the Disciples to burie Iohn the Baptist , and Seuen the first Martyr that suffered after Christ.

9 It is one of Gods iudgements to want buriall, Ier. m. 22. 19.

10 The Saints complaine for the want of it, saying, Psalm. 79. 3. The dead bodies of thy seruants haue they given to be meate vnto the fowles of Heauen, and the flesh of thy Saints vnto the Beastes of the Earth. Their bloud haue they shed like water round about *Ierusalem*, and there was none to burie them.

11 Ioseph gaue commandement concerning his bones, Gen. 50. and Tobiah of his bodie, Tob. 14.

12 Manie heathen people haue bin verie carefull of this dutie. The Egyptians embalmed , and so buried their dead : and the Hebrewes made a Law , that no Enemy should lie vnburiel.

Quest. What thinke you of the place of buriall ?

Ans. Abraham bought a Field for the buriall of his dead, Gen. 24.

Christ was buried in a Garden, according to the custome of the Iewes, Ioh. 20.

The Turkes at this daie burie none in their

their Cities: and it was one of the Lawes
of the twelve Tables, amongst the Romans,
that none should be buried within their wals.

Amongst Christians, Churches and
Church-yards are appointed for the dead;
and to the end that the dead might not an-
noy the living, it were well if Governours
would be carefull to provide larger places
of buriall: for this would be a meanes,

1 To keepe the Citie from contagion.

2 That our dead bodies should not bee
raised up againe.

3 To shew our care for the Soules de-
parted.

4 To take away the fond conceit of ma-
nne, who thinke it a great blessing to bee bu-
ried in a Church, especially if it bee in the
Chancell, nere the Altar.

Quest. Ought there any care to bee had
to keepe Church-yards in good sort?

Answ. There ought: 1 They are the
houses of Christians, and as it were cham-
bers, or beds to sleepe in.

2 They are places to which wee may re-
sist, to bee put in minde of our future mo-
talitye.

3 It argues little charitie, to abuse those
places where our friends lie buried.

4 The Romanes had this Law, Let the
place where the dead are buried, be accounted

B b

holy:

holy : and the Romanists haue diuers good Canons against such as shal any way abuse euen Church-yards : and it were to be wished, that it were looked to amongst vs.

Quest. What think you of making monuments for the dead ?

Ans. I remember Tully saith, that the Romans had a Law, that no man should build a more costly Sepulchre, then could be finished in thre daies, Lib. 2. de Leg.

The Egyptians builded gorgeous Sepulchres, and means houses, because the one was to them but as an Inne ; the other, as they thought, an eternall habitation, Celsus Rhodig.

Now that great, and good men should haue Monuments, as it is a thing indifferent, so I thinke it not simply vnlawfull.

1 The Iewes used such : as wee may see in the Bible : David (saith the Scripture) is dead, and his Sepulchre is with vs to this day, Act. 2. 29.

2 By them we may bee put in minde of that glorious Habitation wee shall haue in Heauen.

3 It is an argument that wee loued such persons, whom wee thus honour after death.

4 We keepe a memorie of their excellent vertues.

5 Wee are moued to follow them in good actions.

6 It distinguisheth betwixt person & person: for though all die alike, yet all must not be alike buried. But note, that the best monument is to be set by in the hearts of good people, for good workes; and the next is to leave a godly posteritie: as for the monuments, which the wicked leave, they argue,

1 Their pride, that they would leave a name upon Earth.

2 Their infidelitie, that they looke not to the resurrection of the iust.

3 Their couetousnes, that they will carrie that to the graue with them, which better might haue bin spent vpon the poore.

4 Their folly, to build such a Sepulchre, as when men looke vpon it, shall remember their bad and beastly life.

Quest. Are the dead, thinke you, to bee mourned for?

Ans. Solon gaue commandement, that the Common-Wealth should mourne for him: but Ennius would not be mourned for. But as for vs Christians, though wee must not, with superstitious fictions, hire mourning women to lament for vs, yet it is lawfull to deploze the departure of the dead: for,

1 As the Egyptians mourned for Iacob seuentie daies, so his childezen lamented him seuentie daies, Gen. 50. Bb 2 2 Abra-

2 Abraham mourned for Sarah, Israel for Josias and Samuel, the faithfull for Steuen, the women for Dorcas, and David for his good friend Jonathan.

3 It was an argument of Gods wrath against Iekoniah, that no man should say to him, Alas, my brother, Ier. 22. 18.

4 We receive much good by the presence of our friends: and why should wee not bewaile their absence?

5 If they were godly, wee must lament them:

1 Because they did much good in their callings, Act. 9. 39.

2 Because the World was blessed by them, Prou. 11. 11.

3 Because wee may feare some judgement after their departure, I say 58. 2.

4 Because oftentimes worse come in their stead.

5 Because the wicked will then be more ready to sinne.

6 Because they were great ornaments in the Church, or Common-Wealth, in which they lived, Lament. 4. 20.

And if they be godlesse, we must mourn for them, especially, because we cannot be perswaded, but that they are gone to the place of perdition, 2. Sam. 18. 33.

Yet we must remember that we keep

mean

meane in mourning, and looke that our sorrow be not :

1 In selfe-loue, because wee haue lost same good by them.

2 In distrust, as though we had no hope that they should rise againe, 1. Theff. 4.

3 In hypocrisie, that we may serue only to men to mourne.

4 In excesse, as though there were no comfort for vs that are aline, because God hath taken away the comfort of our life. Cyprians speech is verie good in this thing: Why, saith he, dost thou take it impatiently, that he is taken from thee, whom thou beleeuest that hee shall returne? Hee is but gone a iourney, whom thou thinkest quite gone. He that goes before, is not to be lamented, but rather desired. And this desire is to be tempered with patience. Why, art thou grieued that he is gone, whom thou must follow? We ought not to lament them ouer-much, who by the calling of God are freed from miserie; they are not for euer sent away, but for a while sent before. They are but gone a iournie, we must looke for their returne: sayled into a strange Countre; they will, if we wait, come againe.

So also is that of the wise man, Eccles. 3. 16. My sonne, powre out teares ouer the dead, and beginne to mourne, as if thou hadst suffered some great harme thy selfe; and then

cover his body according to his appointment, and neglect not his buriall. Make a grievous lamentation, and be earnest in mourning, and vsc lamentation as hee is worthie, and that a day or two, lest thou bee euill spoken of, and then comfort thy selfe for thine heauines, &c.

Quest. May mourning apparell be vsed at Funerals?

Answ. If the heart mourne as well as the habit, I doe not thinke it vtterly vnlawfull, for:

- 1 By it we keepe a memory of our friend.
- 2 We are drawne to some humiliation.
- 3 We are put in mind of our owne mortalitye.
- 4 It argues his loue, that bestowes it vpon vs.
- 5 By this meanes, manie poore are clothed.
- 6 It is but a Legacie of the dead, to the lining.

Quest. And what thinke you of Funerall Sermons? for many thinke it sinne to preach at that time.

Answ. I doubt not, but they may be preached: for,

- 1 Wee must preach in season, and out of season.
- 2 Manie come then to the house of God: and why should they depart empty away?

3 It is a fit time to teach, that one day we must die.

4 Manie accidents fall out in a mans sickness, which are fit to bee published at such a time.

5 Manie worthie vertues haue shined in some mans life, which for the imitation in others, are not to bee buried at his death.

6 Manie corruptions haue reigned in some, which then wee may bee exhorted to auoide.

7 They are not for the bare commendation of the dead, but for the instruction and consolation of them that are alieue.

Quest. And do you thinke that any would be content to haue his infirmities laid out at his Funerall?

Ans. Whether hee will or not, if God may get honour, and the Church good; there is no wrong to the dead, to admonish the liuing, that they take heed of such sinnes.

I will deliuer vnto you a rare example: I knew a Gentleman of good sort, who seldome came to the Church in the time of his health: I was sent for to him in the time of his sickness, and after many instructions deliuered vnto him, he vttered vnto me this speech: Sir, I am beholding to you for this paines, and thanke God for this comfort. But if God had

now denied this fauour vnto mee, hee should haue dealt with me but according to Iustice; I haue liued a good time in this Parish, I haue beene inuited by my friends, called by the bell, mooued by the good report I heard of you and others, to come to this Church: but I made manie excuses, as of sicknesse, and going to other places, and did not come. And though I haue manie sinnes which I must answer for, yet none at this time grieueth mee more, then that I haue liued vnder a painfull Ministerie, and yet was neuer partaker of it: so that you, and the whole Parish may iudge that I am either of no religion, or of a contrarie religion to that which is professed in this Kingdome: pray for me that this sinne may be pardoned: heare me make a confession of my faith, and that I die in the faith of Christ, and am heartily sorrie for this mine offence: I pray you therefore make it known when I am dead.

Answ. This I did, and thus must we doe, yet in discretion, that we may not be thought biters of the dead: if either for Crownes, or Colones we doe otherwise, it is a sinne.

Quest. You propounded in the beginning fve things which I ought euer to meditate. The first is expounded to my great comfort: concerning the second, which is Christs passion and death, what ought I especially to think of?

Answ.

Ans. It is necessarie indeed you should thinke often of it: for nothing will make you more willing to die, then to be perswaded that Christ by his death hath washed you from sinnes, and by his resurrection hath giuen vnto you eternall life.

I remember that Hierome complaining much of the people of his time, that they had little feeling of the passion of Christ, crieth out after this sort: Euery Creature suffereth together with Christ, at his suffering: the Sun is darkened: the Earth is moued: the Rockes cleaue asunder: the Vaile of the Temple is diuided: the graues are opened: onely miserable man suffereth not with Christ, for whom alone Christ suffered.

And Saint Bernard complaining of himselfe, saith: I went on securely, knowing nothing of that fearefull iudgement of God, which was in heauen denounced against me: and behold, the Sonne of a Virgin, the Sonne of the most high God is sent, and commanded to bee slaine, that by the precious balme of his blood hee might heale all my wounds. Consider, O man, how great are those wounds, for the curing of which, the Lord Christ must needs be wounded. If these wounds had not beene deadly, yea and to eternall death, the Sonne of God would neuer haue died, that he might cure them.

And

And that Augustine, meditating on the passion of Christ, saith, The Crosse of Christ is to vs the cause of all happinesse: it hath deliuered vs from the blindnesse of error: it hath restored vs from darkenesse to light: it hath conioyned vs, being aliens, to God: we were farre from him, it hath brought vs to his presence: wee were Pilgrime Citizens, it shewed vs to him: his crosse is the cutting off of discord, the foundation of peace, abundance and largesse of all gifts.

Quest. What then is the passion of Christ?

Ans. It is that al-sufficient sacrifice of the Sonne of God, whereby he offered himselfe to the Father, that hee might merit for all that beleene in him, iustification, by his obedience, sanctification, by his Spirit, redemption, by his death; and eternall life, by his resurrection from the dead.

Quest. What moued Christ thus to suffer?

Ans. 1. The good will and pleasure of the Father.

2 The miserie of mankinde.

3 Gods infinite and vnspokeable loue.

4 The voluntarie obedience of Christ himselfe.

Quest. Of what continuance was this passion of his?

Ans. From the day of his birth, till the houre of his resurrection.

Quest.

Quest. Tell mee what he suffered from his birth, till his death?

Ans. He suffered in his bodie, circumcision, hunger, weeping, and wearinesse: in his soule, temptation and heauinesse: in his estate, pouerty, and needinesse: in his name, ignominy, and contemptuousnesse: in person, persecution, and weakenesse: and in his whole life, misery, and wretchednesse: and to this end onely, that hee, thus freeing vs from deserved ignominy, might bring vs in the end vnto eternall glorie.

Quest. But because his greatest suffering was about, and at his death, shew mee first what he suffered not long before he died?

Ans. When David considered by the spirit of prophetic, of this point, hee saith, The sorrowes of the graue haue compassed mee, the troubles of hell haue taken hold vpon me. And when Jeremy did consider it by the same spirit, hee crieth out in the person of Christ, Lament. 1. 12. Haue you no regard, all yee that passe by this way? Behold and see, if there be any sorrow like vnto my sorrow, which is done vnto mee, wherewith the Lord hath afflicted mee, in the day of his fierce wrath: from aboute he hath sent fire into my bones, which preuaileth against them: he hath spread a net for my feete, & turned me backe; he hath made me desolate & daily in heauines.

He

He was in a Garden where Adam transgressed, his soule was heauy vnto death, he sweat drops, or rather clods of bloud, trickling downe vnto the ground, and was constrained to cry, Father, if it bee possible, let this cuppe passe from me. There he was assaulted by Sathan, betrayed by Judas, apprehended by Souldiers, and forsaken of all his professed Disciples.

Quest. And why, thinke you, was his soule thus perplexed?

Ans. Not for the feare of a bodily death; for that, he might, if hee would, haue auoided: But,

1 The meditation of sinnes tyranny, deaths victory, & Sathans malice, all which had made hauocks of mankinde.

2 The consideration of those cursed contumelies, and that damnable death, which he was to vndergoe in his blessed body.

3 The thoughts hee had of mans ingratitude, who was not thankfull nor mindfull of so great saluation.

4 The sense and feeling of Gods wrath, which he sustained, and satisfied for our sins.

Quest. When hee was apprehended and brought vnto *Caiphas*, surely the high Priest would vse him well?

Ans. Nay, hee is by him arraigned as a thiefe, mocked as a foole, accused as an incendiary,

condemned, stricken as one contemptible, and spit upon, as an execrable person; & all this, to free vs from that shamefull execration.

Quest. Was hee no better vsed when hee came before *Pilate*?

Ans. Not a whit: for,

1 Hee was accused as a seducer of the people, a seditious person, a conspiratour against the State, a subuerter of the Nation, an enemy to Caesar, and that he said of himselfe, he was Christ the King. This hee suffered, that so hee might deriue, and take to himselfe that rebellion against Gods Patrie, whereof we all were guiltie in Adam; and, by this humiliation, make satisfaction to God for vs. If he had defended himselfe, hee had bin accused; or acquitted himselfe, hee had perished; but as a Lambe before the shearer, he opened not his mouth, that we might haue libertie to call vpon God.

2 Hee is ballanced with Barabbas, and thought lighter then a murderer: he is condemned by a Iudgs in the name of the whole Empire: and being thus condemned (though pronounced innocent) he is scorned by Soldiers, attired like a foole, beaten with rods, spit vpon with reproch; and onely because he bare the iniquities of vs all, Isa. 53.

3 He is cast out of the City, to giue vs a City; hee carried his Crosse, to carry our sinnes:

sinnes: hee is brought to *Galgorba*, to suffer our reproch: he is crucified on the Crosse, to giue vs a crowne, euen a crowne of glory, reserued in heauen for vs, 1. Pet. 1.

4 Hee was crucified with theeues, that he might glorifie vs with Angels: with his hands spred abroad, that hee might call all vnto him: with his naked body, that wee might not be ashamed of our nakednesse in heauen: with a feeling of thirst, that hee might shew his desire of our saluation: with drinking of gall, that hee might satisfie for that deadly inyce which Adam sucked out of the forbidden fruit: with his side pierced thorow, that the Church might be washed with the blond and water that came out: with crying in feare, that wee might cry in faith: and with the losse of his life, that hee might saue ours.

Quest. O cursed *Caiphas*, who thus arraigned him! O cursed *Pilate*, who thus condemned! O thrice cursed, both Iewes & Romans, who thus did execute the Sonne of God!

Ans. Nay, rather cursed be our sinnes, for which he was arraigned, condemned, and executed. He that knew no sinne, was made sinne for vs, that we might be made the righteousness of God in him, 2. Cor. 5. He was wounded for our transgressions, hee was broken for our iniquities: the chastisement of our peace

peace was vpon him, and with his stripes wee are healed. All wee like sheepe haue gone astray, we haue turned euery one to his owne way, and the Lord hath laid vpon him the iniquities of vs all, Isay 53. 5. 6. He hath redeemed vs fro the curse of the Law, being made a curse for vs, that wee might bee made the righteousness of God in him, Gal. 3. 14. And, We were not redeemed with corruptible things, as siluer and gold, from our vaine conversation, receiued by the traditions of the Fathers, but with the precious blood of Christ, as of a Lambe vndefiled, and without spot.

Quest. And at what time of the yeere did he suffer all this?

Ans. At Easter, at the feast of the Pascheouer, when the Iewes were commanded to kill a Lambe in remembrance of their deliuerance out of Egypt, to shew that he was that Lambe of God, that taketh away the sinnes of the world; yea, and that Lambe, which in Gods counsell, and its owne efficacie, was slain from the beginning of the world.

Quest. You said before, that our Sauour was crucified: to what end did hee vndergoe this punishment?

Ans. 1 That he might deriue the curse of the Law from vs vnto himselfe, Gal. 3. 14.

2 That the corruption of our nature, being crucified with him, our inherent viti-

ties

tie might be abolished, that henceforth wee should not serue sinne, Rom. 6. 6.

3 That hauing paid our debt, he might bring in, and cancell that hand-writing, wherewith wee were bounden, that so the memozy of our sinnes being blotted out, they might not appeare before G D D, & gainst vs.

5 That his blond might bee a lauer, to purge our soules from all their spots of sinne.

6 That we might so haue iust cause euer to acknowledge and magnifie the loue of Christ towards vs, Ephes. 5. 1.

Quest. I see by this why Christ was crucified: but why did he die vpon the Crosse?

Answ. 1 That hee might ratifie the eternall Couenant and Testament of grace, Heb. 9. 15.

2 That he might abolish sin, Rom. 6. 10.

3 That hee might take away the sting of sin, which is death, Ro. 6. 20. 2. Tim. 1. 10.

4 That by death he might overcome him, who had the power of death, that is, the Deuill, Heb. 2. 14.

5 That he might take from vs the feare of death, Heb. 2. 15.

6 That we by it should die so vnto sinne. Rom. 6. 11. that it should no moze reigne in our mortall bodies, Rom. 6. 13.

7 That

10. That wee might belong properly to
Christ, Rom. 7. 4.

11. That they which live should no more
live unto themselves, but unto Christ, who
overlaid himself againe for vs, 2. Cor. 5. 15.

12. That wee might know and acknow-
ledge the direction of Christ towards vs,
1. Ioh. 2. 16.

13. That wee might live with Christ, 1.
Thess. 5. 10.

14. That we might learne to dye coura-
geously, for this and the brethrens cause, 1.
Ioh. 3. 16.

15. That by this means, Gods mercie
might be both be glorified, in this
Redemption and Saluation of Mankind,
John 3. 16.

Ques. Is this death of Christ profitable to
every singular man in the World?

Ans. It was effectually profitable onely
to the Elect: for,

1. He gave his life for his Sheepe, John
10. 15.

2. Hee delivered his People from their
hands, Matth. 21.

3. For them he sanctified himselfe, Ioh. 17
He prayed onely for them, Ioh. 17.

4. Hee had died intentionally for all, and all
was not vnto be saved, hee should haue missed
of his purpose.

1. Else the sinne of man were of abilitie to diminish the intent of Christ.

2. *Quest.* How is Christs death thus meritorious?

Ans. 1. In that hee was both God and man, Acts 20.

2. In that it was a voluntarie death, Philip. 2. 7.

3. *Quest.* Tell mee now what benefit comes vnto me, by this death of Christ?

Ans. Great euerie way: for by it,
1. There is such a satisfaction made fully for your sinnes, that they shall neuer rise vp in iudgement against you, 1. Ioh. 1. 7.

2. God is pacified, and reconciled to man, Rom. 5. 24.

3. Satan is ouercome, Gen. 3. 15.

4. Death is swallowed vp in victorie, and the feare thereof is so taken away, that to the faithfull, it is now nothing but a passage to eternall life, H. C. 13. 14.

5. You are acquitted and iustified from your sinnes Rom. 4. 25. & 5. 19.

6. The Partition-wall betwixt Jewes and Gentiles is broken downe, Ephes. 2. 14.

7. All the faithfull, vnder both the Old and New Testament, are become vnto one Head, from which they were separated, and are gathered into one bodie, Ephes. 1. 10, Coloss. 1. 21.

8 The prophecies are accomplished, the Earth is become agreeable to the figure; of Sampson, killing more at his death, then in his life; the brazen Serpent, which cured such as looked vpon it; and the Sacrifices which were offered before for sinnes.

9 By the death of Christ, you euer die to sinne, and crucifie the flesh, with the affecti-
ons and lusts, 1. Pet. 2. 24, Rom. 6. 6, Gal. 5. 24
10. In a word by it you haue remission of sinnes, sanctification of spirit, and euermlasting
heather death.

Quest. What must I here meditate of?

An. You must meditate: 1 Of the feare-
full wrath of God against sinners, which
could not be appeased by any other meanes.

2 Of Gods great mercie, who to saue
Mankind, would haue his Sonne killed.

3 Of Christs great humilitie, who thus
abased himselfe, to exalt vs.

4 Of the vglincesse of sinne, which could
by no other meanes be purged.

5 Of the estate of the members of Christ,
who in this world must be conforinable to
his passion.

6 That wee hate all sinne and iniquitie,
which Christ suffered, and by which we
murther him againe. Augustines Medita-
tion is fit to bee thought on. The life of
Christ (saith he) is to me a rule of my life; his
death

death is my redemption from death. That is
fructeth my life: this hath for once destroyed
death.

And againe: Looke vpon his wounds,
when he hanged on the tree, his blood when
hee died; the price wherewith hee redeemed
vs. He hath his bodie placed on the crosse,
as if hee bowed it downe to kisse thee: his
armes spread out readie to embrace thee: and
his whole body giueth to redeeme thee. Con-
sider how great things these are, weigh them
in the ballance of thine heart, that thou mayest
wholly fastened in thine heart, who formerly
wholly was fastened to the crosse.

And againe meditate thus with that
Father in his Soliloquies, and say, O Lord,
the saluation of my soule? I heartily thank
thee for all thy benefits bestowed vpon me
from my youth till this mine olde age. I pray
thee by thy selfe, forsake me not. Thou didst
create me, when I was nothing, thou didst re-
deeme me, when I was worse then nothing:
I was dead, and when I was dead, thou raised
me downe vnto me, & tookest vpon thee an-
guish for my sake. Thou a King camest downe to
be a subiect, to redeeme a subiect. Thou didst die
to overcome death, that I might live. I was
tempted by thee, when thou wast humbled for me:
such was thy loue towards me, that thou
gavest thy blood to be shed for me. O my Lord,

thou

thou didst loue mee more then thy selfe, because thou wouldest die for mee. By such a manner, by so deare a price thou hast restored me from exile, redeemed me from thraldome, rescued me from punishment, called me by thy name, signed mee by thy blood, anointed me with that oyle, wherewith thy selfe wast anointed, that of thee, O Christ, I am named a Christian.

Thus thy mercie and grace hath ever protected me.

Thus thou, my Deliuerer, hast deliuered me from manie great and grieuous dangers. Did I wander? thou broughtest me againe into the way. Was I ignorant? thou instructedst mee. Did I sin? thou correctedst me. Was I sorrowfull? thou comfortedst me. Did I despaire? thou strengthenedst me. Did I fall? thou didst help me vp. Did I goe? thou didst lead me. Did I come? thou didst receiue me. Did I sleep? thou didst watch over me. Did I cry? thou heardst the voice of my complaints. Grant, good Lord, that it may be ever pleasant vnto me, to thinke often of these thy benefits, to speake often of them, often to giue thee thanks for them, & to prayse thee for ever & ever, Amen.

Quest. But because I cannot thus meditate of Christs passion, valesse I bee able to apply it to my selfe, how shall I make this application?

Cc 3 Answ.

Ans. 1 By the Word : secondly, by faith : thirdly, by the Sacraments of Baptisme, and the Lords Supper. By the Word, Christ is offered as by the hand of God ; by faith he is receiued as by the hand of man ; by the Sacraments, he is sealed vp vnto vs as the Kings Letters Patents are by his Broad-seale. For as by the Word of God his fauour is signed vnto vs, so the same fauour is by the Sacraments as a Broad-seale ratified vnto vs, and by the Spirit as a Pryuy Seale confirmed vnto vs.

Quest. Am I now bounden to follow Christ in his crosse ?

Ans. You are assuredly. For,

1 You are a member of his bodie, will you not be like to your head ?

2 You are a branch of him that true vine, will you not follow the root ?

3 You desire to haue heauen, doe you not know, that by many tribulations you must goe thither ?

4 You are one of Christs grapes ; Christ was pressed in Gods Wine-presse : and would you gine out your sweet liquoz without the like pressing which he endured ? Augustine said well : When thou beginnest to liue godly in Christ, thou art put into the wine-press, prepare thy selfe that thy wine may be pressed out,

5 It is an argument that God loves you not, if you indure no afflictions: you are a bastard, and no sonne, Heb. 12. 14. An Heathen man could say thus much, No man is more miserable, then he who indureth no misery: it is a signe that hee is contemned of God as an idle and cowardly person. And if, sayth *Augustine*, you will goe to Canaan, you must goe as it were by fire and water through the Wildernesse of this World. No creature is more unhappie, then hee that is happy in sinning.

*Nil in a-
liis satis
tate peccan-
tium.*

6 You must follow him also in his death; and know that as hee died, so you must also be willing to die: especially, since nothing can free you from it. If Wisedome could, Solomon had not died: if strength, Sampson had not died: if riches, Dives had not died: if beautie, Absalom had not died. Wherefoever we goe, if wee carrie with us not the ugly picture of death, as some Romanists doe, but the true picture of Christs death in our hearts, wee shall neuer bee too full of death.

Quest. I trust I shall thus meditate of Christs death and passion: but is it not my duty at all times, especially in sickness, to thinke often of his resurrection?

Ans. The Apostle Paul did account all things but losse and dung, for this excellent

knowledge of Christs death, and the vertue of his resurrection, Phil. 3. 10.

Quest. What is the vertue of his resurrection?

Ans. It is nothing else but the power of his Godhead, or the power of his Spirit, whereby hee raised himselfe mightily from the dead, and that on our behalfe.

For know this to your comfort, that he did rise againe from the dead, not as a private, but as a publike person, so that all the Elect haue and are, by his resurrection raysed out of the grane of sinnes, by regeneration in this life, and shall one day by it be raysed out of the grane of death, to eternal glorie in the life to come.

Quest. What vse may I make of this?

Ans. By It;

You may bee comforted against the feare of all your spirituall enemies, and say thus to your sicke soule; Christ is risen againe from the dead, and so hath subdued all mine enemies vnder me, and wil daily more and more subdue them in mee. I may haue afflictions in this World: but Christ bids me to be of good comfort, for he hath ouercome the World, Iohn 16. 33. and, This is the victorie that ouercometh the World, euen my faith, 1. Iohn 5. 4. I will say with David: Why art thou disquieted, O my soule,

fool: and why art thou troubled with mine?
The Lord is on my side: I will not feare,
what either man, or miserie, or sin, or death,
shalt, or the Deuill can doe against mee: or
I haue God to bee my Father, and Christ to
bee my elder brother: I will not feare in the
will day. I am not alone: Christ is my com-
panion. This shall be my Studie, to beleue
things inuisible: to hope for that which is
deferred, and to loue God to the end, though
he writheth bitter things against me, and ma-
keth mee to possesse the finnes of my youth.
Though hee kill me, I will trust in him. I am
in Christ Iesus, and therofore freed by his
blood, healed by his stripes, crucified by his
death, raised by his resurrection, iustified by
his obedience, sanctified by his Spirit, and
glorified by his glorious Ascension into Hea-
uen. Now my flesh, by the benefit of Christ,
who rose againe in my flesh, is not *hope*, but
indeed *not* in hope: but indeed *saved*. For in
his humane head, it is already both risen and
ascended vp into Heauen. My flesh, being
lift in this her head, shall bee also saved in
her members. Let them securely triumph,
their head will neuer forsake them.

You must leaue to rise from sinne, to
serue of life: to seeke those things that
are above, and not those things which are
beneath: to set your affections on Heauen.

and

and heavenly things. If you be partaker of the first resurrection, the second death shall take no hold of you, *Revel. 20. 6.* If you doe not this, Christs death shall doe you no good: For as hee died and rose againe: so must you rise from sinne to righteousness, and from death to life. Therefore awake thou that sleepest, and stand vp from the dead, and Christ shall giue thee life, *Ephes. 5. 14.*

Quest. If I can this meditate of Christs death and resurrection, I doubt not but death will bee better welcome: for if I weare his Crowne of thornes, I shall one day weare his Crowne of glory: If I can pledge him in his Cup of gall, I shall drinke of his sweet wine: If I die with him in this World, I shall live with him in that which is to come. But you told me that I must meditate of the deceitfulness of this World: must I doe so, that I may leaue it more willingly?

Ans. You must needs doe it; the World is like Laban, it will giue you Leah for Rachel: it will change your wages: it will send you with Iacob empty away. It is a Syren; it will sing to you, to sinke you. It is as Iah, Hebers wife, it will offer you milke, and neuer you with a mantle, and in the end strike a nail into the temples of your head. It will salute you as Iahab did Amasa, and kill you as Amasa was by Iahab killed. With Iahab

he will kisse you, and with Iudas also it will betray you. For this cause, Salomon cried, Vanitie of vanities: all is vanitie.

John said, Love not this World, nor the things of this World; hee that loveth this World, the love of the Father is not in him, 1. 16.

To this purpose the Fathers haue many notable Meditations: Augustine said; This World is more dangerous sawning then fighting; and more to be avoided when hee thinketh to loue, then when hee compelleth to contempt.

Againe: O yee louers of this World, for what doe you labour? haue you heere any greater hope, then to become friends of this World? what is there which is not fraile and full of perill? and by how many perills doe you come to a greater perill? This life is miserable; death vncertaine, it comes vnawares: last of all, the punishment of our negligence eternall punishment.

Againe: The World passeth away, and the things thereof. What wilt thou doe? whether wilt thou loue temporall things, and passe away with time, or loue Christ, and liue eternally?

Againe: Beholde, the World is troublesome, and wee like it: what would wee doe if it

it were calme? how would wee cleaue vnto beautie, if wee so affect deformitie? how fall we would wee gather the flowres, who fill our hands with the thornes?

Againe: This ruinous World is beleued of vs: what would we do if the building were faire?

Againe: The Lords of this World haue true asperitie, false incunditie, certaine miserie, and hopelesse felicitie.

Gregorie said; Behold, this World which wee loue so much, passeth away. These Saints, at whose monuments wee stand, did contemne the then flourishing World: they had long life, continuall health, rich estate, many children, long peace: & yet when that World florished in it selfe, it withered in their hearts. Beholde, now it withereth in it selfe, and flourisheth in our hearts. Euerie where death, sorrow, desolation is at hand. Wee are beaten on all sides, filled on all sides are we with bitterness, and yet being blinded with carnal concupiscence, we loue the bitterness of this World: shee flieth, we pursue her: shee falleth, wee leane vpon her: and because wee cannot keepe her from falling, we fall with her, when we hold falling.

Bernard said; Hee that begins to shinke Christ sweet, will esteeme quickly the world as bitter.

Againe:

Againe: This World is full of thornes: they
are in the Earth: they sticke in thy flesh. To be
amongst them, and not to bee hurt by them,
proceeds from Gods power, not our owne.

Againe: The World crieth, I will saile thee,
the flesh crieth, I will infect thee: the Deuill
crieth, I will deceiue thee: but Christ crieth,
I will refresh thee.

Againe: The danger of this World is scene
in the paucitie of such as passe well thorow
it, and the multitude that perish in it. In the
Mediterranean Sea, of foure ships scant one is drow-
ned: in the Sea of this World, of foure soules
scant one is saved.

Chrysostome said, The World is a Sea, the
Church a Ship, the Saile repentance, the Rud-
der the Crosse, the Pilot Christ, and the Holy
Ghost the Windes.

I would wish you therefore to bid this
lame World Adieu, and to say with the
blessed Apostle Saint Paul: God forbid, that
I should reioyce in any thing, saue in the
Gosse of Christ, whereby the World is cruci-
fied to me, and I vnto the World.

Agg. I shall doe this the better, if you
will mee what God hath prepared for mee in
Heauen: and of this I desire to be instructed
by you.

Ans. The Apostle Paul, thinking vpon
his saith: The Eye hath not scene, the Eare
hath

hath not heard, neither hath it entred into the heart of man to conceive the good things which God hath prepared for them which loue him.

The Eye, saith Augustine, hath not seene it, because it is not Colour; the Eare hath not heard it, because it is not a Sound; the Heart cannot comprehend it, because it must Comprehend the heart: and this wee shall more fully perceiue, by how much wee doe more Faithfully beleene, Firme'y expect, and Ardently desire.

God (saith the said Father) hath prepared that for them that loue him, which cannot be Apprehended by faith, Attained to by hope, or obtained by charitie: it transcendeth our desires and wishes: it may be Obtained, it cannot be Valued.

Quest. Yet that I may get such a glimpse of that glory, begin with mine estate: I am dead; what shall I enioy in the Kingdome of Heauen?

Ans. You shall bee carried to the Bosome of Abraham: the Celestiall Paradise: the House of your Father: the new Ierusalem: you shall then enter into your Mothers Ioy: you shall haue an Inheritance immortall, vndefiled, which withereth not, reserved in the Heauens: you shall Rest from your labours, haue Peace from your Enemies,

mentes, and behold the Glorie of God in
Christ Jesus: in which place shall bee such,
and so many ioyes, as all the Arithmeticians
in the world are not able to number them:
all the Geometricians are not able to weigh
them: all the Grammarians, Rhetoricians,
and Logicians, are not able to expresse them
in termes. There shall bee ioye aboue vs
in the Vision of God, about vs for the vision
of the Angels, beneath vs for the vision of
Heauens, and within vs for the vision of
happinesse. There Salomons wisdom shall
be reputed but folly: Absoloms beautie, but
iniquity: Azaels swiftnesse, but slownesse:
Iachims strength but weaknesse: Methu-
slas long age but infancy: and the King-
dome of Augustus Caesar but beggary.

Quest. By what meanes shall I obaine this
happinesse?

Answer. By Gods mercy that giveth it: by
Christs Merit that bought it: by the Gospel
that offereth it: by Faith that receiveth it:
and by the Spirit that sealeth it vnto your
hearts.

Quest. What is the obiekt of it?

Answer. The Vision, knowledge and com-
prehension of God in Christ. We shall indeed
hold the Angels, and enjoy their compa-
ny: we shall see the Saints, and haue their societie.
As the ioy of a Courtyer is in the pre-
sence

presence of his Prince: so the joy of a Christian
shall be in the presence of his Christ. Blessed
are the pure in heart: for they shall see God.
Matthew 5.8. Blessed are they that dwell
in his house, for they shall ever praise him.
Psal. 134. We shall see him as he is, 1. *1 Thes. 3. 2.*
The Angels doe this in the Kingdome
Heaven: and we shall doe it in the
Kingdome. Were we here by faith, then we
shall live by sight.

Quest. Is this felicity prepared for all?
Ans. Yes, for all that be true, it is prepared.
The Blood we obtained, if the rest are true
and pure. *1 Cor. 6. 11.* In every Nation, he
searcheth God, and worketh righteousness
in secret of him, *1 Cor. 10.* There is pride
Jew, nor Gentile, Grecian or Barbarian, Male
or Female, Bond or Free; but we are all one
in Christ Jesus, *Gal. 3. 27.*

Quest. Shall my bodie only, or my soule only,
or both bodie and soule enjoy this felicity?
Ans. Both bodie and soule: your soule
shall be sanctified throughout; and your bodie
made like unto the glorious body of Christ
Jesus, *Phil. 3. 20.*

Quest. Shall this very bodie of mine
again, to life after death?
Ans. It shall assuredly: for,
The Lord keepeth all the bones of his
Saints, that not one of them shall be broken.

4. 21. and there shall not an haire of
head perish, *Luke 21. 18.*

2. Euerie one shall receive in his bodie
which he hath done, be it good or euill,
Cor. 5. 10.

3. God hath consecrated this bodie of
ours, to be a Temple for the holy Ghost to
dwell in, *1. Cor. 3. 16.*

4. This corruptible shall put on incorrup-
tion, sayth the Apostle, *1. Cor. 15.* This saith
he, pointing as with the finger at the same
instance; and could not speake more ex-
plicitly, unlesse hee should haue taken his
owne kinne, with his owne hands, as Ter-
tullian well obserueth.

5. Christ rose againe in his owne bodie:
you shall rise as hee did.

6. In this bodie, you haue suffered for
Christ, lined for Christ, and in it you shall
live with Christ.

7. You shall be happie: but how happie,
what part should perish? sayth Tertullian, in
the Booke of the Resurrection of the flesh?

8. I am sure, saith Iob, that my Redee-
mer liueth, & though after my skin wormes
eat this bodie, yet shall I see God in
heauen, whom I my selfe shall see, and mine
eyes shall behold, and none other for mee,
though my reines are now consumed with-
out, *Iob. 19. 25.*

Quest. O that you couldst teach me this by some such comparisons, as might confirme my faith concerning this Doctrine: for there are many Sadduces in the World at this day, who denie the resurrection of the bodie.

Ans. Indeed I remember, that Gregorie in his *Morals* hath a like saying of some in his time. There are, sayth hee, a number of people, who (considering, that the soule is dissolved from the bodie, that the bodie is turned into rottenesse, that rottenesse returneth to dust, and that this dust is resolved into the first Elements) cannot see how that by reason there should bee any resurrection; and, beholding drie and dead bones, mistrust that they shall not againe bee clothed with their flesh, and so reuiue. Such men, though they cannot by faith beleue, as they ought, the bodies Resurrection, yet let them bee perswaded by this naturall reason; What, I pray, then doth the whole World, but imitate our Resurrection daily in her Elements? For wee see daily, that Trees in Winter want both leaues and fruit: and behold, suddenly in the Spring time, out of a drie Tree, as it were by a new Resurrection, leaues bud out, fruites ripen, and the whole Tree is apparelled with her reuiued beautie. Let them behold the dead kernell set into the Earth, how a Tree sprouteth out of it: and let them deuise if they

can,

ma, where that great Tree was in so small a
 seed. Where was the bodie? where the barked?
 where the branches? where the greene leaues?
 where that plentie of fruit? Doe they not per-
 ceive that all these were in the kernell, or
 seed, before it was cast into the ground? Why
 then should they wonder, how a little dust,
 resolved into Elements, should, when God
 will, become a living bodie againe? seeing
 that so small a Seed, comming first out of a
 Tree, should by the power of God, become
 a huge Tree againe. For, as the Tree is in
 the kernell, so are our bodies in the glorified
 bodie of Christ.

In the man Christ (saith *Cassiodorus*) is the
 life of euery one of vs; yea, our very blood,
 and portion of vs. Therefore I belecue, that
 where my portion reigneth, there shall I
 reigne: where mine owne blood ruleth, there
 shall I perceiue that I shall rule: where my fl. sh.
 is glorified, there know I, that I shall be glori-
 fied. And why then shall it seeme strange vnto
 you, that God is able to raise your bodie
 againe at the last Day? A Taylor can rip a
 garment, and set it together againe, though
 it be in a thousand pieces: a Clockmaker
 can take asunder euery wheele of a Watch,
 and layne it together againe: and shall
 God be able to doe the like for your bo-
 dies? Why, my deare brother, did God cre-

ate you of nothing, & can he not restore you from something? both not he hold all the Elements in his hands: is not he more skilful, then that Alchymist, who can extract the quintessence of any substance? or that Goldsmith, who though many metals bee mingled together, yet can he sever each one to his first substance? is not he the Lord God of all flesh? is there any thing hard to him? Jer. 32. Can the Phoenix rise out of her owne ashes, and shall not you arise out of your owne dust? Can the Trees renue againe in the spring, and cannot you renue againe at the last Day? You see that manie Birds and Flies are dead all Winter, and renue in Summer: you know that the Corne which at the Seed-time is cast into the ground, groweth vp in Harvest. Shall God (sayth Augustine) quicken the rotten and dead graines of Seed, whereby thou liuest in this World, and shall hee not much more raise thee vp, that thou maist live for ever? Know then, that as euerie night hath his day, euerie Sun-setting his Sun-rising, euerie sleeping his awaking, euerie labour his rest, & euerie Winter his Spring time: so, euerie death shall haue his life. *Sperō lucem*: After darkenesse I hope for light. Job. 17. 12. For if the Spirit of him that raised

Jesus Christ from the dead, dwell in you, he that raised vp Christ from the dead, shall also quicken your mortall bodie, by his Spirit that dwelleth in you. Reade, and read often the 1. Corinth. the 15. Chapter, and those two golden Chapters of the last resurrection, and of our new life, in Bucanus his Institutions, as you shall bee much comforted and con-
firmed in this point.

Quest. I beleue that I shall see the good-
ness of the Lord in the land of the liuing: but
when I see him, what shall bee the qualities
wherewith my bodie shall be adorned?

Ans. It shall be, 1 Immortall: for, this
mortall shall put on immortallitie, 1. Cor. 15.
2 Incorruptible: for, this corruptible shall
put on incorruption, 1. Cor. 15.

3 Spirituall: it is sowe a naturall bodie,
it shall rise a spirituall bodie, 1. Cor. 15.

4 Strong: it is sowe in weakenesse, it
shall rise in strength, 1. Cor. 15.

5 Perfect: for, as Adam was in his first
creation, and Christ after his Resurrecti-
on, so shall you bee at the Resurrection of
the Iust.

6 Beautifull: it shall shine like the stars,
as bright as the Sunne, and cleere as Cri-
stal, Dan. 12. Matth. 22. The glory of the hea-
venly bodies is one, and the glorie of the
earthly bodies is another.

1. Cor. 15.

Quest. Why saith the Apostle, that our bodies shall be spiritual bodies?

Ans. Not that the Essence shall be changed, but the qualities of that Essence: they are called spiritual:

1 Because they shall give themselves wholly to be governed by the Spirit.

2 They shall be upheld by the power of the Spirit: so that they shall need no meate or drinke: but, by the Spirit of Christ, shall be nourished to eternall life.

Quest. And why say you they shall be perfect?

Ans. Because, as there is no pollution in heaven, so shall there be no imperfection. The young Infant shall not rise in his infancie, nor the aged person in his decrepit age, nor the blind person without his sight, nor he that is borne lame or imperfect, with that imperfection: but seeing our resurrection is a new creation, we shall then be as in our first Creation: Aug. Lib. 11. de Ciu. Dei, Cap. 13, And in his Eochiridion to Laurentius, he saith: The bodies of the Saints shall rise without any maim, without any deformitie, without any corruption, without difficultie, in which there shall be as great facilitie, as there is felicitie, *Lyra ad Ephe. Cap. 4 Vers. 13.*

Looke to the 1. Adam created a perfect man:

man: the second Adam rising a perfect man:
and Gods promise, Philip. 3. 21. 1. Cor. 15. 49
to make our bodies like Christs bodie, and
you will resolve with comfort of this truth.

Quest. As my bodie shall be thus renewed,
so shall not my soule be renewed?

Ans. It shall: Then shall the glorious
Image of God shine in it: so,

1 Your vnderstanding shall bee full of the
knowledge of God, which he shall immediatly
renewale vnto you.

2 Your will shall perfectly obey God.

3 All your affections shall bee so purified
and well ordered, that there shall bee a sweet
harmonic betwixt all the faculties of your
soule.

Quest. Can you shew me this by any com-
parison?

Ans. Lactantius wil doe it so; me. As a
candle (saith he) while it is in the Lanterne,
giveth a good light, and inlighteneth the
Lanterne it selfe: and if it bee taken out, al-
though the Lanterne bee left darke, yet the
candle shines moze cleerely, then it did be-
fore: so while the soule is in the bodie, it is
the light and gouvernour thereof, and when
it forsakes the bodie, although the bodie bee
left dead, and insensible, yet then the soule
moves her proper vigour and brightnesse,
Lib. 7. Cap. 12. Diuin. Instit.

Quest. That I may the better thinke of this glorious eternitie, and eternall glorie, tell mee what the Ancient Fathers haue thought of it?

Ans. They indeede (sequestering themselves from the mist and mudde of this present World) saw more cleerely then we, the happinesse of Paradise, and therefore they haue many diuine meditations of this matter. I will repeat some: and reade you to this purpose the two last Chapters of the Reuelation.

Augustine said: Such is the beaurie of eternall righteousness, such is the ioy of that eternall light, that if wee might stay there but for one day, euen for that time alone, wee should contemne the innumerable yeeres of full delights, and circumfluence of all happinesse.

Againe: We can more easily tell what there is not in that eternall life, then what there is. There, there is no death, sorrow, lassitude, or infirmitie: There, there is no hunger, no thirst, no heate, no corruption, no want, no mourning, no griefe.

Againe: Hastie, hastie to that place, where you shall liue for euer: for, if you so loue this miserable and mutable life, where you liue with such labour; and for all your running, riding, sweating, and sighing, you can hardly

hardly provide necessities for your selves:
how much more ought you to love eternall
life? where you shall not labour, but enjoy all
health, all felicitie, happy libertie, and hap-
py blessednesse: where we shall be like Angels,
and righteous shine like stars: where God shall
be all in all vnto them, who shall bee seene
without end, loved without wearinesse, prai-
sed without irksomenesse.

Againe: This inheriance, I meane this of
Christ, by which wee become fellow-heires
with him, is not lessened by the multitude of
possessors, nor straitned by the number of
heires; but it is as great to many, as to few; to
every one, as to all.

Againe: Doe wee love riches? let vs there
keepe them, where they cannot be lost. Doe we
love honor? let vs there haue it, where honor
is giuen to none but the worthy. Doe we de-
sire dignitie? let vs there affect to get it, where
being once gotten, we may not feare to lose
it. Doe we love life? let vs there seeke it, where
it is not ended by death.

Againe: Such shall be there the delight of
beauty, that thou shalt euer haue it, and neuer
be gluttoned with it; yea rather, thou shalt euer
be satisfied, and neuer gluttoned. For if I say,
thou shalt not be satisfied, there shall be hun-
ger: if satisfied, thou maiest feare satiety there,
where there is neither fulnesse nor famine.

I know not what to say: but God hath what to giue.

Againe: Behold, the Kingdome of heauen is set to sale: if thou wilt, thou mayest buy it. Thinke not much of the greatnesse of the price: it is worth all that thou hast. Looke not what thou hast, but what an one thou art. It is worth as much as thou art worth: giue thy selfe, and thou shalt haue it. Thou wilt say, I am euill, and perhaps hee will not take mee: by giuing thy selfe to him, thou shalt become good.

Againe: The poore widdow bought as much for two mites, as either *Peter* did by forsaking his nets, or *Zachew* by giuing halfe his goods to the poore.

Againe: In the City of God, the King is *veritie*; the Law, *charitie*; the dignitie, *equitie*; the peace, *felicitee*; the life, *eternitie*: but it is contrary in the Devils city: there the King, is *falsitie*; the law, *cupiditie*; the dignitie, *iniquity*; the happinesse, *contention*; the life *temporalitie*.

Againe: Compare weethis life temporall, with that which is eternall, and it is but a death, rather than a life. For, this continuall decaying of our corrupt nature, what is it else but a prolixitie of death? But what tongue can expresse, what minde can comprehend the ioyes of heauen? to be amongst the quire of Angels, to bee with the blessed Spirits, to be-

behold the *presence* of God, to see that most cleere light, to bee *affected* with no griefe, to *reioyce* in the gift of perpetuall incorruption.

Againe: There shall we enioy whatsoever shall be louely: nay, can we desire that which wee shal not enioy? There we shal *rest*, there we shal *see*, there we shall *know*, there we shal *love*, there wee shal *praise*; wee shal' praise that *Being*, which shal be in the end, & without end, For what else is our end, but to come to that kingdome which is without end?

Againe: There this shal bee the sole *veritas*, to see that thou louest; and the soueraigne *felicite*, to loue that thou seest. There shal blessed life be drunke out of her owne fountaine, where the *vision* of *veritie* shal bee most cleerely opened.

Gregorie saith: Let vs runne and follow Christ: heere are no true ioyes; but there they are reposed, where there is true life.

Againe: Because in the Elect, in this life, there is a diuersitie of workes, there shal bee without doubt, in the life to come, a distinction of dignities: that wherein here one excelleth another, there he may surpasse his fellow a reward: yet though all haue not the like dignitie, yet all shal haue one and the same blessed life.

Bernard said: There are twelue starres in the

the Crowne of Christians in heauen : The first is memory, without forgetfulnesse : the second, reason, without error : the third, will, without perturbation: the fourth, impossibility, in which the body shall rise: the fifth, brightness, by which it shall be like Christs glorious body: the sixth, agilitie, to moue according to the mobility of our mindes : the seventh, transparency, that albeit it be solid & thicke, yet shall it be impenetrable: the eighth, to loue our neighbor as our selfe, in truth: the ninth, to see cleerely, that our neighbour loues vs as himselfe : the tenth, to loue God perfectly, but more then our selues: the eleventh, to loue our selues, but for God: the twelfth, to see God louing vs, more than be loued himselfe.

Againe : O that blessed Region of Paradise ! O that blessed Region of delights, for which I sigh, in this vallis of tears ! where *wisedome* shall shine without ignorance: *memorie*, without forgetfulnesse, *understanding* without error: and *reason* without obscuritie. Blessed are they that dwell there: they shall for ever and ever praise God. The kingdome of God is *granted, promised, shewed, receined: Granted in predestination, promised in vocation, shewed in iustification, receined in glorification.*

Prosper said: The life to come, is that, whereby we beleue that it is blessedly sempiternal, and

and sempiternally blessed; where there is cert-
 taine securitie; secure tranquillitie, safe incun-
 dition; happy eternitie; eternall felicitie; where
 there is perfect loue, no feare; an everlasting
 day, swift motion; and in all, one spirit.

To conclude, thinke you of the greatest
 sights, that euer could be seene; the most me-
 lancholious musicke, that euer could bee heard;
 the most delicate diet, that euer could be ta-
 sted; the greatest honour, that can be enjoy-
 ed; the best company, that may be possessed;
 and all the comforts that you can haue in
 this life: and in comparison of the ioyes of
 the kingdome of heauen, they are but a
 point, and lesse than a point: they are petis
 ures, peacocke ioyes, the ioyes of prisoners
 and poore pilgrimes.

Quest. I shall like the better of this life eter-
 nall, if you giue me such a taste heere of eter-
 nall death, that I doe not seele it in the life to
 come. Can this eternall death be described?

Answ. It cannot any more, than eternall
 life: for as the heart cannot comprehend
 that one: so the tongue cannot expresse this
 other.

Quest. But what saith the Scripture of it?

Answ. Glorie terrible and fearefull
 things: as,

Deut. 32. 22. Fire is kindled in my wrath,
 and shall burne downe to the bottome of hell.

Psal.

Pfal. 10. 6. Vpon the wicked he shall raine snares, fire, and brimstone, & stormy tempests: this is the portion of their cup.

Mat. 25. 41. Depart from me ye cursed, into euerlasting fire, prepared for the deuill & his angels. These shal goe into euerlasting paine,

Reuelat. 20. 10. The deuill was cast into a lake of fire and brimstone, where the Beast & the false prophet shal be tormented, euen day and night for euermore.

Chap. 21. 8. The fearefull and vnbeleeuing, and abominable, and murderers, and whoremongers, and forcerers, and idolaters, and all liars, shall haue their part in the lake, which burneth with fire and brimstone, which is the second death.

2. Thes. 1. 7. 8. 9. The Lord Iesus shal shew himselfe from heauen with his mighty Angels, in flaming fire, sending vengeance vnto them that do not know God, and which obey not the Gospell of our Lord Iesus Christ: which shall be punished with euerlasting perdition, from the presence of the Lord, and from the glory of his power.

2 Pet. 4. God spared not the Angels that had sinned, but cast them downe into hel, and deliuered them into chaines of darknesse to be kept vnto damnation.

Matth. 22. 13. Bande him hand and foote, take him away, cast him into utter darknesse, there

here shall be weeping and gnashing of teeth.

Esa. 30. 33. *Tophet* is prepared of old, it is now prepared for the King: hee hath made it deepe and large: the burning thereof is fire and much wood: the breath of the Lord, like a river of brimstone, doth kindle it.

Chap. 34. 14. The sinners in Zion are afraid, here is come vpon the hypocrites. Who shall dwell with the deuouring fire? Who shall dwell with the consuming burnings?

Quest. And what say the Fathers of it?

Answ. *Chrysostome* wisheth that men in Townes and all places would dispute of hell: for the remembrance of hell will not suffer a man to fall into hell.

Augustine saith: From hell there is no redemption: for he, that is damned and drowned there, shall neuer come out. From hell there is no redemption: because there neither can the father helpe the sonne, nor the sonne his father.

There can bee found no friend, or kinsman which can give a rancome of gold or siluer, which now like couetous persons they heape up, suffering the poore to pine for povertie, and perish for hunger and cold. But these miserable men shall be constrained to cry, What hath our gold profited vs? &c. *Wisd. 5.* From hell there is no redemption: there is weeping and wailing, and none to pittie them: there is dolor,

dolor, and horror, and crying out, and none to heare them.

Gregorie saith: After a most fearefull sort, the wicked haue a death without death, an end without end, ceasing without ceasing; Because, that death euer liueth: that end euer beginneth: and that ceasing knoweth not how to cease.

Againe: In hell there is *intolerable* cold, *unquenchable* fire, the *worme* that neuer dieth; an *intolerable* sauiour, *palpable* darkenesse, and *scourgings* by whippers: the most fearefull vision of Devils, the *confusion* of sinners, and *desperation* of any good. There shall be a *double* hell: the one of intolerable *heate*, the other of surpassing *cold*.

Chrysostome saith: Let a man imagine ten thousand hels, all is nothing to this, Of being separated from Christ: to heare this voyce: *Depart from mee yee workers of iniquitie*: to be accused, that thou hast not *fed the hungry, clothed the naked, &c.*

Bernard saith: Wee haue deserued hell, where there is no *meate*, no *comfort*, none *end*: where the rich glutton begged but a *cup of cold water*, and could not obtaine it.

Quest. Are all, thinke you, tormented there alike?

Answ. The least torment shall bee endlesse, comfortlesse and remedilesse, *psa. Gre.*

my faith, That as the same Sunne shineth vpon
small, but yet heateth not all alike: so the same
fire of hell burneth all the wicked, yet it doth
not burne all alike. As heauen hath many
mansions of *glorie*: so hel hath many places of
torment. According vnto the manner of the
crime, is the manner of the punishment.

The which if it bee true, ought to keepe
vs from abominable sinnes, that at the least
there might bee a mitigation of torments.
For, mighty sinners shall be mightily punish-
ed: and, hee that knowes his Masters wil, and
doeth it not, hee shall bee beaten with many
stripes.

These are the lessons, my good Auditor,
which I haue shortly giuen you as a direc-
tion to dye: and the Lord so sanctifie them
into your soule, that whether you liue, you
may liue to him, or whether you dye, you
may dye to him: so that whether you liue or
ye, you may be his. Amen.

Now, to the end that all men may thinke
of their end, and liue well, I haue inserted
here, in loue to him, certaine propheticall
verses, found in the pocket of a most religi-
ous young Gentleman, one M. Henry Mor-
rice, Sonne to M. Morrice, Attorney of the
Court of Wards; who, thinking euer of so-
ber death, dyed sodainly in Milford Lane,
Septemb. 12. 1604. at the age of 23. yeeres.

TWICE twelue yeares not full told, a wearied breath
 I haue exchanged for an happy death,
 My course was short: the longer is my rest:
 God takes them soonest, whom he loueth best.
 For he that's borne to day, and dyes to morrow,
 Loseth some dayes of rest, but moneths of sorrow.
 Why feare we death, that cures all sicknesses,
 Author of rest, and end of all distresses?
 O! how misfortunes often come to grieve vs:
 Death strikes but once, and that stroke doth relieve vs.

He that thus thought of death, in lifes vncertainie,
 Hath doubtlesse now a life, that brings eternitie.

*Line, for to learne, that dye thou must,
 And after come to iudgement iust.*

This heauenly Meditation may well
be placed here.

MY God, I speake it with a full assurance,
 Faith will auow claime by appropriation;
 My God, who keep'st this debter (Spirit) in durantz,
 Fettered with sinne, and shackled with temptation:
 Oh, of thine endlesse mercy soone enlarge me,
 Nor hell, nor sin, nor ought beside shall charge me.

My soule may now be gone vnto her maker,
 Maker of her, but not of her infection;
 That is her own, when Gods helpe doth forsake her:
 Finall forsaking, not in Election: (sing)
 For where hee once by grace hath made his dwell
 There may be striking, but there's no selling.
 Earth,

Earth, what art thou? A point, a senselesse center:
 Friends, what are yee? An agy trustlesse tryall:
 Life, what art thou? A daily doubtfull venter:
 Death, what art thou? A better lifes espyall:
 Flesh, what art thou? A loose vntempered morter;
 And sicknes, what art thou? Heauens churlish porter.

Sweet Iesus, bid thy porter then admit me;
 I hold this World and worlds delay in lothing:
 If ought be on my backe that doth not fit me,
 Strip me of all, and giue me bridecall clothing:
 So shall I be receiued by my liuery,
 And prisoners soule shall ioy in gaole deliuary.

Veni Domine Iesu, veni cito.

The summe of this direction.

*Mors tua, mors Christi, frans mundi, gloria coli,
 Et dolor Inferni, sunt meditando tibi.*

Thinke oft on death (thine owne, and Christs)
 this Worlds deceitfulnesse,
 The ioyes of Heauen, the paines of Hell,
 in which is wretchednesse.

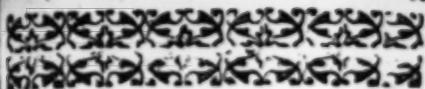
*Inferna cogita: cor fit in athere:
 Felix qui didicit mundum contemnere.*

A
FVNERAL
ELEGIE.



1616.

TO
My Reuerend Friend,
M. D. HILL:
In pious memorie
OF
That worthy Matrone,
His right vertuous and religious
Wife,
MARGARITE WYTS,
(Late Widdow of the reue-
rend D. HADRIANVS
SARAVIA)
Deceased.



AN ELEGIE.

ALL, that in all this wide *World* is inclos'd,
 Is of *Two Kindes* (and diuers, too) compos'd:
Mortall the one: *Immortall*, th'other sort,
 Exempt from *Death* (which spillet worldlings sport)
 And vnto each a diuers place is giuen:
 Th'one droops on earth: the other dwels in heauen.

For, all, aboue bright *Cynthia's* siluer Car,
 Lies out of feare, from *Death* and danger far:
 Fare from corruption, and as free from *Change*,
 Selfe-stable euer, neuer selfely strange:
 Neuer transform'd, nor transubstantiate:
 Sub, neither subiect to the power of *Fate*,
 Neither obnoxious to those cumbers rise,
 Cares, snares, and surfaits, that doe combat Life:

And, all, beneath her many-formed *flame*,
 That sojournes here amid this fickle *frame*,
 (Whether, the winged *Myriades* of the skie,
 Whether, the *Millions* of the *Ocean's* frie:
 Whether, the *Legions* in the woods and groues,
 Of sauage herds, or of domestick droues)
 All, all, doe dye: All are to *Death* inthrall'd:
 And, for their *dying*, are here *Mortall* call'd.

But, chiefly *Man*, though in his better part,
 Most like to *God*, in This, most liketo smart:
 So that his *Reason* (though *diuine*-inspir'd)
 Seemes ouer-rated, or too-deare acquir'd.

Yet, if kinde *Nature* nobly had decreed,
 By certaine and irreuocable Deed,
 None but the *vicious*, and the lend to dye,
 (The *vertuous* liuing here eternally)

There were some comfort in Man's wretched case,
And *Nature* then might hold a Mothers place.

But, when we see the *Wicked* (for the most)
Live long, and lustie, ruling all the roast;
Though neuer *turning*, or *returning* quick
(As Swine, or Dogs) their vomit to re-lick:
While (for the most) the *Godly* soone are gone,
Or daily going, deadly laid vpon
By humane malice, or some hand diuine:
O! flesh and bloud, how can it, not repine?

Alas! to see a goodly field of *Wheat*,
All burnt with *lightning*, or with *haile-stones* beat
(When the full Eares, humbling their flowrie top,
Were euen, as readie, with a gratefull crop,
To thanke the Husband for his taken toyle,
His cost and care, his sweat, his seed, and soyle:)
While safe the *Tares*, *Cockle*, and *Darnell* rest,
With *Thornes*, and *Thistles* that the *Corne* opprest:
O! Who so constant, but would grieue, and grudge
(If not a *Christian*) at th'All-ordering ludge:
And wag his head at Heaven (weake earthly worne!)
Against the Author of that angrie storme?

Such is thy case: Such was thy heavy crosse:
To lose thy *gold*, when others kept their *drosse*:
To haue thy vessell, full of *vertues*, split;
Where *lighter* Keeles, and *emptie*, neuer hit:
To be bereft so sweet, so *saint* a *Wife*;
While here be left *Harpies*, and *Hells* of *life*.

But, I haue learn'd; and thou hast taught (my *Hill*)
We must content vs with our Makers will;
The Rule of Right, disposing all that is:
And ordering all things to the good of *this*.

So, for Her good (thy good) was His good pleasure,
To snatch so soon thy *Margarite* hence, thy *Treasure*,
Thy *Parle* (indeede, the *Iewell* of her kinde,
For worth and wealth of body and of minde)

Try'd

Try'd in her cradle, train'd from tenderest youth
 Vnder the *Crosse*, for *CHRIST'S* eternall Truth.
 Forsaking *Gaunt* for th' holy *Gospel's* sake;
 Lands, goods, and aire, which *Nature* deare doth make:
 Flying from *Antwerp* (in poore *Beggars* weede)
 The *Spanish* fury; in a fearefull-need;e;
 With her deare Parents tossed to and fro,
 Right noble Parents, partners in her woe.

Her *Aprill* past, her *Summer-age* prepares,
 If much lesse dangers, not much lesser cares:
 In House-hold charge, vnder her *Virgin* sway,
 Her puiſne *Orfan-sisters* to defray.

For, her owne Father, *Nature* had vn-hous'd:
 And *Metkerck* had her Mother re-espons'd:
 (Renown'd *Sir Adolph*, of whole noble stuffe,
 Little is nothing, and much, not ynough,
 To be recorded: But, his stile and state,
 Learne of *S. Butolph*, neereſt *Aldersgate*)
 And, He releast, and She deceast ſoone after,
 Most worthy Mother, of ſo worthy Daughter.
 Religious Lady, leauing by her will,
 Charge to her children, to perseuer still
 In *Truth's* profession: and Here, rather rest,
 Though poore and meane: then, to be re-poſſeſt,
 Returne to *Flaunders* (on the best condition)
 To be re-pluag'd in *Romiſh* ſuperſtition.

And well her *Will* her valiant Sonnes obseru'd,
 Both *Seriant Maiors* (as both well deſeru'd,
 In *Faith's* Defence, by wounds yet healed ſcarce)
 To both thoſe braue *Naffawian* ſonnes of *Mars*:
 So did the reſt: but beſt my *Margarite*
Executrix (her yeares and vertues right)
 All which ſhee paſt, and with ſo pure report
 Fitting the mirrour of her ſexe and ſort:

Such exerciſe of euery *House-wiſes* part,
 Such honeſt *ſhiſt*, ſuch *thrift*, ſuch *uſe*, ſuch *art*:

Such

Such *modestie*, such *grauitie*, such *grace*,
 Such *speech*, such *plence* (suiting time and place :)
 Such due *denotion*, such *discretion* seen,
 As seemed neerer *sixty* then *sixteen*.

How well, and worthy of her former fames,
 Shee did demeaner her with two *noble Dames*,
 In *honour'd service* (many yeares, with Each :)
 With praise and loue, without the least impeach:
Palatiline, and *Hastings* will auouch,
 (Though now new-nam'd: that *Cromwel*, & this *Zouch*)
 So *vertuous* both, that (for so long together)
 None but so *vertuous* could haue *served* Either.

Such was her *Minor-age*: such *Maiden-life*:
 Such *Woman-state*: and such shee was a *Wife*,
 To (My) *SARAVIA*, to whose *reuerend Name*,
 Mine owes the honour of *du BARTAS* fame.

For (as our *London* (else for *drought*, vn-done)
 Sucks from the *Paps* (the *Pipes*) of *Middelton*,
 (whose *memorie*, mine neuer shall forget,
 But to *Hughes* name adde the *sur-name* of *Great*,
 For his *great Worke*) abundant *streames*, to drench,
Cool, *clense*, and *cleere*: and *fearfull flames* to quench.)
 From th'ample *Casernes* of his *Sea of skill*,
 Suckt I (my *succour*) my short shallow *Kill*:
 The little *All*, I can (and all I could
 In three *poore yeeres*, at three times three yeeres old.)
 His loue and labour apted so my wit,
 That when *Vrania* after rapted it, (duce
 Through beau'ns strong working, weaknes did pro-
 Leanes of *delight*, and *fruits of sacred vse*:
 Which, had my *Muse* to out either *Athens* flowne,
 Or follow'd him, had beene much more mine *owne*,
 Then was the fault that so it fell not out.
 (But prais'd be *God*, who pleas'd to bring about
 His better will, to better mine: lest I,
 Too pufft with *knowledge*, should haue pufft too-high.)

How.

Howbeit, Him needs must I honour much:
 And Her, for him, and for her selfe: sith *such*
 (When *such* so *few*: in such an age as this:
 so soule, so false, so full of vanities)
 So milde a Child, so meeke a Seruant, rather:
 So louing Nurse to one, lesse *Pheer* then *Father*,
 (So weake and wayward, thorough Ache and Age,
 As still in *Patience* stept her *Pilgrimage*:)
 O, happy Hee! so, happy Shee, the while:
 Till Hee, more happy, left Her *Widdow's* stile.

Whence-forth, sequestred from all publike sight,
 From all occasions that might moue Delight:
 As heartie sorry as in habite had,
 Teares in her eyes, Sighes in her brest shee had
 (As grieued Turtle on the greene-lesse Spray
 Grones, and bemoines her, in a Mournefull Lay,)
 Lamenting many Months in heauy Cheere
 Her Losse (alas!) Her louing *Father-Pheere*:
 Resolued chastly, not to change her Life,
 Her Widdow-state, to be a stately Wife:
 Still keeping home; still tasked, sober wise,
 In Huswifes Vie, or holy circle.

Or, if at length shee looked out of Doore,
 Twas but to visite some weake, aged, Poore,
 Some wofull Woman, or some wretched wight,
 Through some disaster, in distressefull plight:
 Some long-Sick Neighbour, or some Needy soule
 With timely Comforts of her Bag or Boule:
 Or, on the *Sabbaths*, or the *Lecture* Dayes,
 To beare, and learne, to reade, and pray, and praise.

Such was thy *Margarite*, morally diuine:
 Maid, Widdow, Wife (*Hil*) till Thou hadst her Thine.
 This, I record: to Thee belongs the rest:
 If here I lye, doe thou deny my Test,
 Or testifie vnder thy hand with Mee,
 That *Such* Shee was, and *Such* shee was to Thee:

And,

And, to that end, insert Thy *Paragraph*,
Before, or after her sad *Epitaph*.

Or, if Thy *Griefe* as Yet permit thee Not,
Make Mee thy *Praxie*: for right well I wot,
Will-nill thou *Hil*, Thou canst not but auer,
That *Such* Shee was as I haue vouched Her:
And *Such* to Thee, well witness'd by her *Will*,
Bequeathing All to her deare *D. Hill*:
And more then so, by a deare *Mother's* Smart,
Thy glad-sad Partner in a *dead-liue Part*,
(Her first and last) vnhappy-happy Boy,
Which cost Her life, and Thee thy Lifes best Ioy.
Such then shee liu'd and dy'd, for such must *dye*:
Yet such shall liue, here, and *eternally*.
So shee; so shee (though sodaine from thee tooke)
Shall *liue* with thee, in *this* thy *liuing Booke*.

To



TO GODS GLORY.

In pious memory of the nobly-
vertuous, and religious Matrone,

MARGARITE, *Wife of* ROBERT

HILL, *Dollor of Divinitie,*

and

Pastor of this Parish.

Here lyes a Margarite, that the most excell'd,
(Her Father Wyts, her Mother Lichteruelde,
Rematcht with Meckerk) of remarke for birth,
But much more gentle for her genuine worth:
Wyts (rarest) Iewell (so her name bespeaks)
Vertues bright Load-starre, to inlight her Sexe
In pious, prudent, peacefull, Praise-full life,
Fitting a SARA and a Sacred's Wife,
Such as SARAVIA, and (her second) HILL,
whose ioy of life, Death in her Death did kill.

Quampiè Obijt, Puerpera, } *Salutis*, 1615.

Die 29. Iunij, Anno } *Ætatis*, 39.

Pignus Amoris	{ ac Mœoris	Posuit.	Rob. Hil.
Signum Honoris		Composuit.	Ios. Syl.

Vxor Fœlix.

Loquitur post funera virtus.

From my sad cradle, to my sable chest,
Poore Pilgrime I did finde few moneths of rest,
In Flanders, Holland, Zeland, England, all,
To Parents, troubles; and to me did fall.
These made me pious, patient, modest, wise:
And, though well borne, to shunne the gallants guise.
But now I rest, my soule where rest is found,
My body here in a small piece of ground.
And from my Hil, that Hill I haue ascended
From whence for me my Sauour once descended,
Lime yee to learne, that dye you must,
And after come to iudgement iust.

Maritus mœstissimus.

Thy rest giues me a restlesse life,
Because thou wert a matchlesse wife.
But yet I rest in hope to see
That day of Christ, and then see Thee.

Margarita a Jewell.

I, like a iewell tost by Sea and Land,
Am bought by him who weares me on his hand.

Margarita, Margareta.

Margarita beat, sed Margareta beatus:
O utinam posset dici, ista beat.

One night, two dreames made too propheticall
Thine of thy coffin, mine of thy funerals.

If women all were like to Thee,
We men for wiues should happy bee.

R. H.

Margarita surrept' est, mors exaruit,



A
CONSOLATO-
RIE EPISTLE
against all Crosses.



Christian Reader, as before
I haue armed thee against
the feare of death, so in
the end of this Booke, I
would faine arme thee a-
gainst the feare of all dan-
gers.

I cannot doe it better, then by recal-
ling to thy minde the temptations of Christ,
set downe in that Epistle, which once I
presented to an Honourable person in this
kingdome. And the rather, because I feare
that a new Dedication of that Booke vnto
him, will put out mine from that worthy
mans workes: who hath done more good
by his one hand, in this Church, then the
most haue done by both theirs. For thy
comfort therefore vnderstand with me, that
as Iohn the Baptist was in one desert, so
our Saviour Christ hee was in another:

The Lord
Russell.
Satans so-
phistries.
Master
Perkins,
who had
the vse
onely of
his left
hand.
Matth. 3.
Matth. 4. 1.

but

but as these two differed in their being in the world: so did they not accord in their being in the wilderness. Iohn was with some men, Christ with none; Iohn was with wild men, Christ with wild beasts; Iohn was preaching, Christ praying; Iohn was baptizing, Christ fighting; Iohn was feeding, Christ fasting; Iohn was encountering with Devils incarnate, Christ did encounter with the Prince of those devils. From Iohn preaching in the desert, learne we diligence in our calling: from Christ tempted in the Desert, see we troubles in our calling: Many are the troubles of the righteous, but the Lord delivereth them out of all.

a Psal. 14. 19.

If it please you but to reade the storie of the Gospell, amongst many other things you shall see set downe, that monomachy, or single combate, which was, hand to hand, betwixt Christ and the Devill. And, as for Christ Iesus, you shall see him fasting, fighting, conquering. Fasting, and an hunger, to shew he was Man: fighting, and encountering, to shew hee was Messiah; and conquering and triumphing, to shew hee was God. And, as for the Devill, you shall see him obiecting, answering, flying. Obiecting, that Christ might despaire: answering, that hee might presume: and flying, when he could not overcome.

b Mat. 4. 3.
Mat. 4. 6.
Mat. 4. 11.

In Christs temptations, wee see the e-
state of the Church; in Satans assault, e 1.Pet.3.3.
wee see his malice to the Church. Is Christ s 1.Pet.5.8.
tempted? thinke it not strange, if wee fall
into temptations. For, the griefe of the s Ioh.15.20.
head, is the griefe of the members: and h 1.Cor.12.
the temptation of Christ, sheweth the temp- 26.
tations of Christians. It is true of Christ, i Ioh.15.20.
that k by many tribulations hee did enter k Act.14.21.
into the Kingdome of God: that l our high l Heb.2.10.
priest was consecrated by afflictions,
but so hee must suffer and enter into his
glory. m Luk.14.
26.

Hee is no sooner borne into the world,
but hee is n hunted by Herod; baptized at n Mat.3.14.
Jordan, o but Satan sets on him: a o Mar.3.16.
preacher of repentance, but the scribes p Ioh.7.1.
persecute him; to q worke miracles, but q Luk.11.15
the Pharisees slander him. Hee is no soo-
ner to suffer, but r the Devil assaults r Ioh.12.27
him; apprehended, but the s Jewes deli- s Ioh.18.28
uer him; deliuered, but t Herod derides t Luk.23.11
him; derided, but u Pilate condemnes him; u Luk.24.14.
condemned, but the x Souldiers abuse him. x Mat.27.17
Hee on the Crosse: the y people will not y Mat.27.39
see him; is he risen: the high Priests will
kille him. In a word, is hee vpon earth? z Mat.28.19
is hee tempted in his person; is hee in hea- z Luc.22.36
ven? hee is a tempted in his members. a Act.9.4.
Thus the life of Christ was a warfare by-

F f on

on earth, and the life of Christians must be a warfare upon earth. Wee live here in a Sea of troubles: the Sea is the world, the Waves are calamities, the Church is the ship, the Anker is hope, the Gallies are loue, the Saints are passengers, the Haven is heauen, and Christ is our Pilot. When the Sea can continue without Waves, the ship without tossings, and passengers not be sick upon the water, then shall the Church of God be without trials. Wee begin this voyage so soone as wee are borne, and wee must saile on till our dying day.

Wee doe reade in Gods word of many kinds of temptations: God, Satan, Man, the World, and the Flesh, are said to tempt. God tempteth man, to trie his obedience: Satan tempteth man, to make him disobedient: Men doe tempt men to trie what is in them: & Man tempteth God, to try what is in him. The World is a tempter, to keepe man from God: & the Flesh is a tempter, to bring man to the Deuill. So God tempted^a Abraham in the offering of his sonne: Satan^b tempted Job in the losse of his goods: a^c Queen tempted Salomon, in trying his wisdom. Men^d tempted God by distrust in the desert: the World tempted Demas, ^e when hee forsooke the Apostles: and the Flesh tempted^f Dauid, when he fell by adultery. Doth God

^a Genes. 22.

^b Job, 1. 12.

^c 1. Kin. 10. 1

^d Exod. 17. 3

^e 1. Tim. 4. 10

^f 1. Sam. 11. 4

tempt vs : take heed of hypocrisie: both Sa-
 tempt vs : take heed of his subtilty: both
 tempt man : take heed of dissembling :
 tempt God : take heed of inqui-
 ring : both the world tempt man : take heed
 of apostasie : both the flesh tempt man : take
 heed of carnality. But doe we so : are wee
 wary of these tempters : No, wee are not,
 and therefore wee fall. We fall on the right
 and by temptation in prosperity, and wee
 fall on the left, by temptations in aduersity:
 of the one it may be said, it hath slaine thou-
 sands: of the other, that it hath slaine ten
 thousands.

1. Sam. 18.

When we come and see cities dispeopled,
 houses defaced, and walls pulled downe,
 we say, The Souldier hath been there : and
 when wee see pride in the rich, discontent in
 the poore, and sinne in all, we may iustly say,
 The tempter hath bene there.

Now, of all other temptations, it pleaseth
 God to suffer his Church to bee tempted
 by afflictions. It is neuer free either from
 the sword of Ishmael ; which is a ^a reuiling ^{a Gen. 21. 9.}
 tongue : or the sword of Esau, a ^b persecuting ^{b Gen. 27. 41}
 hand. Neither was there yet euer Christian
 found, who had not his part in the cup
 of affliction. We must drinke of the ^c same ^{c Mat. 20. 23.}
 as our Master did : ^d the Discip'le is not a- ^{d Mat. 10. 34}
 booue his Master.

Fl 2

The

Reasons
why God
doth af-
flict his
Children.

* Eccl. 3. 10.

b Psal. 119.

67.

c Luk. 22. 31.

d Psal. 119.

71.

e Psal. 39. 9.

40. 1.

f Gen. 42. 21.

g Iam. 5. 11.

h Deut. 32. 15.

i 2. Tim. 4. 7.

k Ioh. 6. 33.

l Acts 12. 7.

m Heb. 12. 7.

n 2. Pet. 2. 5.

o 2. Cor. 1. 6.

The reasons, why God doth visit vs thus with afflictions, are: 1. To humble vs. 2. To weane vs. 3. To winnow vs. 4. To prevent vs. 5. To teach vs. 6. To enlighten vs. 7. To honour vs. 8. To cure vs. 9. To crowne vs. 10. To comfort vs. 11. To protect vs. 12. To adopt vs. And last of all, to teach and comfort others. To * humble vs, that wee bee not prond: ^b to weane vs, that wee loue not this world: ^c to winnow vs, that wee bee not chaffe: ^d to prevent vs, that wee doe not sinne: ^e to teach vs, that we be patient in aduersitie: ^f to enlighten vs, that we see our erreurs: ^g to honour vs, that our faith may bee manifest: to cure vs, that we ^h sur- set not of security: to ⁱ crowne vs, that we may liue eternally: to ^k comfort vs, that he may send his Spirit: to ^l protect vs, that hee may guide vs by his Angels: to ^m adopt vs, that wee may bee his Sonnes: ⁿ and to teach others, that they seeing how sinne is punished in vs, they may take heed it bee not found in them: that they ^o seeing our comforts in troubles, may not bee discouraged in the like tryals.

Thus a Christian mans dyet is more solwe then sweet: his physick is more alow then honny: his life is more a pilgrimage then a progresse: and his death is more despised then honoured. This, if men would think

thinke of before, afflictions would bee as
 welcome to the soule of man, as * afflicted ^a Ruth. 3. 2.
 Ruth was to the field of Boaz. But, because
 wee looke not for them before they come,
 thinke not on Gods doing when they are
 come, and doe desire to bee happy, both
 here, and hereafter: therefore, wee can a-
 way with the name of Naomi, but in no case
 would wee bee called ^b Mara. Wee ^c see the ^b Ruth. 1. 20.
 sea, not the Whale: the ^d Egyptian, not the ^c Ionah 1. 19.
 Mination: the ^e Lyons mouth, not him that ^d Exo. 14. 12.
 lappeth the Lyons mouth. If wee could see ^e Dan. 6. 16.
 God in our troubles, as ^f Elisha did in his, ^f 2. King. 6.
 then would wee say: There are moze with ^{16.}
 vs, then there are against vs. But because
 wee doe not, therefore at enery assault of
 the Assyrians, wee say, as the seruant to
 Elishah did: Alas, Master, what shall we ^g 2. Kings 6.
 doe: and with the Disciples: ^h Carest thou ^{15.}
 we, Master, that we perish? Yet, it is good ^h Mar. 4. 38.
 for vs to suffer affliction. ⁱ Blessed is the ⁱ 1. Tim. 1. 12.
 man that endureth temptation: for when he ^{iob} 5. 17.
 is tryed, hee shall receiue the crowne of life,
 which the Lord hath prom. sed to them that
 love him. It is ^k commanded by God, ¹ prae. ^k Pro. 3. 11.
 and by Christ, ^m yielded to by the Saints, ¹ Matt. 4. 2.
 assigned by Gods providence, and good for ^m 2. Tim. 3.
 each way. Wee are Gods ^o trees, wee ^{12.}
 shall grow better by pruning: Gods poman, ⁿ Ps. 119. 71
 shall smell better by rubbing: Gods spice, ^o Ps. 1. 4.

bee moze profitable by bynising: and Gods
conduits, wee are the better by running.

a 2. Cor. 4. 17

b Phil. 1. 29

c Acts 14. 21

1. Pet. 1. 5.

d Exod. 3.

e Gen. 22. 9.

f Ps. 37. 17.

g Ps. 116. 5.

h Isa. 28. 10.

i Hos. 5. 15.

k Luke 24. 26

l Eccl. 1. 2.

m 2. Sam. 24.

n Gen. 39. 9.

o Acts 2. 2.

p Phil. 3. 10.

q Dan. 3. 17.

r Exod. 15. 1

Let vs suffer afflictions, they are ^a momentary in respect of time: ^b favours, if we respect Gods loue, and a meanes to bying vs to the Kingdome of God. If they did consume vs, wee might wish them an end: but they doe ^c purge vs, let vs be content. They are Gods sanne, we are Gods wheat: they are Gods boulder, we are Gods meale: they are Gods ^d flame, we are Gods bush: they are Gods ^e co2ds, wee are Gods sacrifice: they are Gods furnace, wee are Gods gold. The wheat will not be good without the fan, no2 the meale without the boulder, no2 the bush without the flame, no2 the sacrifice without the co2ds, no2 the gold without the furnace. They are trials, not punishments, if we be sons: punishments, not trials, if we be slaves. Let vs then beare them, they ^f haue an end: ^g ioy ^h will follow: they ⁱ shew be our weaknes: ^j they moue vs to pray: they ^k shew we are in the path-way to Heauen: and ^l make vs contemne this present world. By them ^m wee learne to repent vs from the past, ⁿ to take h2de of sinne present, and to ^o fore-se2 sinne to come. By them we ^p receiue Gods spirit, ^q are like to Christ: are acquainted ^r with Gods power: haue ^s ioy in deliuerance: know the benefit of prosperitie: and

made

made more hardy to suffer: and have cause
 to practise many excellent vertues. They
 came vs (as one saith) to seeke out Gods
 promise: the promise, to seeke faith: faith, to
 seeke prayer: and prayer, to find God. ^b And he, ^b Matt. 7. 7.
 and wee shall finde: ^c call, and hee will an- ^c Job 22. 27
 swere: ^d waite, and hee will come. I am to ^d Heb. 3. 3.
 write an Epistle, I must not bee long. Iobs
 messengers came not so fast on him: but ^e Job 2.
 Iobs afflictions may come, as fast vpon vs.
 Hath Dauid slaine ^f a Beare? hee shall en- ^f 1. Sam. 17. 37
 counter with a Lyon: hath he killed a Lyon?
 he must fight with Goliath: hath he subdued ^g 1. Sam. 18.
 Goliath? hee must make a rode vpon the Phi- ^{27.}
 listims: are the Philistims conquered? ^h Saul ^h 1. Sam. 28.
 will assault him. Remember Dauids trou-
 bles, and soe-see what may be our troubles.
 The more righteous wee are, the more ma-
 nifold are our troubles: and the better wee
 are, the better we may endure them.

But as our troubles are many, so are
 our deliuerances many: God will deliuer ⁱ Gen. 7.
 vs out of all. He that deliuered ^k Gen. 19.
 vs from the flood, ⁱ Noah from ⁱ Gen. 33.
 the flood, ^k Lot from Sodom, ^l Iacob from ^l Gen. 41. 54
 Esau, ^m Ioseph from Potiphar, ⁿ Moses from ⁿ Exod. 9.
 Pharaoh, ^o Israel from Egypt, ^p Dauid from ^o Exod. 12.
 Saul, ^q Eliah from Achab, ^r Elisha from the ^p 1. Sam. 19.
 Syrians, ^s Naaman from his leprosie, ^t H:ze- ^q 1. King. 2.
 chiah from the plague, ^u the three Childzen ^r 1. King. 6.
 from the fire, ^v Daniel from the Lyons, ^s 2. King. 5.
^t Ioy ^u Dan. 3.
^v Ioy ^v Dan. 6.
^w Ioy ^w Matt. 6.

a Acts 5.

b Matt. 4.

seph from Herod, the Apostles^a from the Jewes,^b and Christ from the Devil: he, even hee, will either deliuer vs from trouble, or comfort vs in trouble, or mitigate troubles when they come vpon vs.

c Rom. 4. 31.

He, c he hath promised, to doe it, and hee that hath promised, is able to doe it. And this he doth sometimes by no meanes, sometimes by small meanes, sometimes by ordinary meanes, sometimes by extraordinary, sometimes contrary to all meanes.

d 1 Ch. 5. 9.

e Job. 6. 11.

f Matt. 4. 7.

By no^d meanes hee cured a Creeples at Bethesda: by^e small meanes hee fed five thousand in the Desert: by^f ordinary meanes, hee was brought from the Pinnacle: by meanes extraordinary, he was provided for in hunger: and contrary to all meanes, were the^h three Children preserved in the furnace of fire.

g Matt. 4. 21.

h Dan. 5.

i 1. Sam. 30.

k Hos. 6. 2.

l Psal. 30. 5.

m Psal. 58. 11.

n Mich. 7. 3.

Let man thereforeⁱ comfort himselfe in the Lord: ⁹ after two dayes hee will reuiue vs, and the third day hee will raise vs by againe: ¹ Heauinesse may endure for a night, but ioy wil come in the morning. ¹¹ Doubtlesse there is a reward for the righteous: verily, ¹² God retayneth not his wrath for ever. Could hee overcome the World, and can hee not overcome many troubles in the World? Yea, let one plague follow another, as one Quail sings to another: yet, as the

o Tipter

• Siper leaped on Pauls hand, and forth, ^{• Acts 23. 1.}
with leaped off againe; so one trouble shall
leape vpon the righteous, and anon leape off
again: & though he fall, he shall rise againe, ^{p. Psal. 37. 24.}
the righteous shall not bee forsaken for ever.

If he hath deliuered vs from the guilt of
our sinnes, hee will deliuer vs from the pu-
nishment of our sinnes. Let vs therefore be
patient in trouble, constant in hope, rooted in
loue: let vs wait, and he will come; call, and
he will heare; beleue, and he will performe,
repent vs of our euill committed against
him, and he will repent of his euils intended
against vs. He is ouer vs, by his prouidence;
about vs, by his Angels; in vs, by his Spirit;
with vs, by his Word; vnder vs, by his power;
and vpon vs, by his Son. In him is our
help, from him is our comfort, by him is our
saluacion, and for him is our trouble. ^{q. Psal. 35.} In thee
haue I trusted, saith a King: ^{r. Iob 5.} who euer was
confounded that trusted in the Lord, said a
friend: and as Elcanah was to ^{1. Sam. 1. 28} Hannah, in
stead of many sons, so God is to his in stead
of many comforters. Of other comforters,
we may say, as Iob did of his friends: ^{r. Iob 16. 2.} Wil-
ly comforters are you al. They will leaue vs,
as Wile doe a ruinous house: but the Lord,
(like a ^{u. Ruth 1. 16.} Ruth to Naomi) will neuer leaue vs
nor forsake vs: Especially in the houre of
death, ^{x. Eccel. 41. 1.} which is in remembrance bitter
to

to great men: in that houre of death he will
 a Luk. 16. 26 be with vs, and command his ^a Angels to
 b 1 say 57. 3. take charge of our soules, the ^b earth to be as
 c Luke 13. a bed for our bodies: that so the one may go
 into glory, the other reserved in hope of like
 d Phil. 3. 20. glory, ^d and bee made one day like vnto the
 glorious body of Christ Iesus. Thus Chri-
 stian Readers, you haue seene the righteous
 e Psal. 137. in afflictions; as ^e Israel was in Babylon:
 f Zach. 4. 6. and that the Lord like ^f Zorababel, is ready
 to deliuer them. Though in troubles
 g Mat. 3. 40 Christ seemes as in the ship to sleepe, yet
 in deliuerance hee awakes as a man out of
 sleepe, and as a Giant refreshed with wine.
 Hee will rebuke the waues and windes of
 troubles and persecution, and they shall lie
 h Iud. 17. 4. before him, as ^h Sisera did before Debora,
 i 1. Sam. 14. and the ⁱ Philistims before Jonathan and
 his seruant. And as Christ asking the wo-
 k Iohn 8. man of her accusers, she answered: ^k There
 was none: so in the end aske a Christian of
 his troubles, & he will say; There are none.
 He is a buckler for our left hand, & a sword
 in our right: hee is an helmet on our head,
 and harnesse for our body. We shal looke up
 l Exod. 14. on troubles, as ^l Israel did vpon the Egyp-
 m 1. Sa. 17. 52 tians, as the ^m Ietues did on Goliath, and as
 the Grecians did on Hector, to triumph o-
 ver them: and as the Angell said to Ioseph;
 n Mat. 3. 10 ⁿ They are dead that sought the childes life;
 so

to the Spirit shall say to the afflicted, They
 are dead that did seeke your life. A day of
 deliuerance, a yere of Iubile wil come, and
 then ° Ioseph shall be out of Prison, p Iacob
 out of seruitude, and q Iob shall lye no more
 in the dust of the Earth. If our afflictions
 were plagues, as to the Egyptians: curses,
 as to Cham: destruction, as to Sodom: de-
 solation, as to Israel: then had wee cause to
 flye from them, as Moses did from that mi-
 raculous serpent. But since they are but the
 trials of faith, corrections of a father, visi-
 tations from the Bishop of our soules; since
 they are as Plebotomie to a Pleurisie,
 and a purgation to a Plethora, they are to
 be endured with all patience. r Let vs com-
 fort our selues with these words.

Gen. 41.
 Gen. 31.
 Iob 41. 13

r 1. Thess. 4.
 st.

A Godly prayer to be vsed at all
 times: especially of such as delight
 in this exercise, without
 wearinesse.



Most high and mightie God, and
 in thy Sonne Christ Iesus our
 mercifull, louing, and gracious
 Father, thou hast commanded
 vs to come vnto thee, and vpon
 the knees of our hearts wee doe come vnto
 thee.

thee, humbly entreating thee, befoze wee begin, to remoue far from vs, all such impediments, as vsually Satan casteth vpon this exercise; & so to quicken vs vp, by the Spirit of supplication, that in feare, and reuerence of thy great name, in faith and confidence of thy gracious assistance, and in a feeling desire of the supply of our wants, we may put vp and putze out our Supplications vnto thee: that as the Messengers of our soules, they may signifie our wants, as the Petitioners of mercy, they may sue for our pardon, and as Proclaimers of thy grace, they may declare our thankfulness for all those mercies, which wee haue receiued, and all those iudgements which we haue escaped.

O Lord our God, we doe here in thy presence (and blessed are we that we may come to thy presence) acknowledge and confesse, that we are of our selues most wofull, wicked & cursed creatures. The corruption of our natures, the iniquities of our lines, doe generally beare witnessse against vs. But more particularly wee confesse, that our hearts are full of infidelity: by reason whereof, wee doe not (as we ought) either depend vpon thy prouidence for the things of this life, or beleene thy promises for the life to come. Doeſt thou viſit vs? wee are impatient: doeſt thou deny vs our desires in this

world?

world: wee are neuer contented with our estate. Wee are full of doubt for the life to come, and full of distrust for the things of this life. Wee are gined too much to this wicked world: and as though we said in our hearts, There is no God, our mindes are greatly estranged from thee. And, alas, miserable wretches that wee are, wee delight in doing our owne wills: it is not meet and kinke to vs to doe thy will. In the pride of our hearts, we exalt our selues aboue thee, and our brethren, and boast our selues as though we had receiued nothing from thee. Wee put away from vs the euill day, and live as though wee should neuer dye. Wee walke on in the hardnes of our hearts, & by reason of the abundance of vaine-glozy, we rather seeke praise of men then thy glozy. Our soules are so filled with loue to our selues, that we preferre our owne pleasure, peace, and liberty, before thy Maicesty, or the loue of our Brethren: yea, hypocrisie is so rooted in our soules, that wee content our selues with a profession of piety, and labour not for the power of godlinesse.

And as for our liues, they abound with actuall transgression against euery one of thy ten Commandements; hauing broken the same ten thousand times. We, Lord, haue liued in contempt of thy providence, committing

mitting idolatry with thy creatures, taking
 thy glorious name in vaine, and profaning
 of thy most holy Sabbath. Wee, even we,
 who should haue bene vpight, haue not re-
 garded our betters, but enuied our brethren,
 defiled our soules with vnchaste desires, la-
 boured to be rich by vnlawfull meanes, dis-
 graced our Neighbours, and longed after
 that which was none of ours. Wee haue
 heard thy word, O Lord; but we haue not
 beleened it: we haue knowne the word, but
 haue not practised it. Wee haue come to
 thine house without reuerence, approached
 to thy Table without repentance, and prac-
 tised many sins without remorse. Doe wee
 any good: wee please our selues too much:
 Doe we any euill? we feare thee too little: we
 are weary of praying, when we talke with
 thee: we are carelesse in hearing, when thou
 speakest to vs. If we reade thy Sacred and
 Holy Word, it is not sweet vnto vs as the
 hony-combe, but wee delight more euen in
 vngodly bookes. Wea, O Lord, the pamp-
 ring of our bellies, the pride of our apparel,
 the negligence in our calling, the misspen-
 ding of our time, our vaine conference at
 table, our wandring eyes, our wanton lusts,
 our ambitious minds, our coustous desires,
 our vngodly speeches, our lasciuious eares,
 our censuring of our brethren, our sinne in
 re-

recreations, our vnwillingnesse to labour,
our vnfaithfulnesse in life, our forgetfulnesse
of death, and our abuse of thy mercies,
especially in Christ, doe testifie against vs,
that we haue sinned against Heauen and a-
gainst thee, and are no more woorthie to be
called thy Childzen. Are wee ashamed at
this, and reclaimed from it: no, Lord, wee
are not ashamed, but howsoeuer it hath
pleased thee to vse many meanes, as partly
by thy Word, and partly by thy Spirit,
and partly by thy mercies, and partly by thy
iudgements, to the end we might bee reclai-
med from our crooked wayes; yet we haue
contemned thy Word, the Ministry of sal-
uation, grieved thy Spirit, the earnest of our
inheritance, abused thy mercies, the pledges
of thy loue, and forgotten thy iudgements,
the messengers of thy wrath. Enter not into
iudgement with vs thy seruants, O Lord,
for then shall no flesh liuing bee iustified in
thy sight. Be mercifull vnto vs in forgiving
sins past, and be gracious vnto vs in pre-
uenting sins to come. Correct vs, O Lord,
but with mercy, not in thy iudgement: for
then shall wee bee consumed, and brought to
nought. Open our blind eyes, that we may
come to a particular knowledge of our par-
ticular sinnes, especially such as wee are
most giuen vnto. Soften our hard and stony
hearts,

hearts, that wee may sigh and grone vnder the burden of them: make vs, good God, displeased with our selues, because by sinne wee haue dishonoured thy Maiestie. Stirre vp our dead and dull hearts, that we may hunger after Christ and his righteousness, and after every drop of his precious blood. In that Sonne of thine looke on vs thy seruants: and so; his merits and righteousness, boughsafe, good God, mercifully and freely to do away al our offences. Wash them away in his blood; and by the purity of his Spirit, cleanse our hearts from the pollution and impurity of them all: say vnto our soules, thou art our saluation; let thy Spirit in our hearts cry, Abba Father. Teach vs, O Lord, thy way, & we shal walk in thy truth: O, knit our hearts vnto thee, that we may feare thy Name. And because, through corruption in our hearts, and sinne in our liues, our faith is feeble, and our confidence small; wee doe humbly beseech thee, to strengthen our faith, by the daily Meditation & particular application of thy merciful promises, made vnto vs in thy Sonne Christ, that neither in the dangers of this World, no; in the troubles of conscience, no; in the houre of death we may fall from thee. Gracious Father, expell out of our hearts all carnal confidence, the underminer of our faith;

faith; and teach vs in the spirit of true humi-
litie. to denie our selues, and to rely only vp-
on thee, and the merit of Christ in the mat-
ter of our Saluation. And because it is not
enough to come vnto thee by Praiser, and to
see vnto thee for pardon, but all that are in
Christ, must be new creatures; therefore we
call vpon thee, for the spirit of regeneration:
mortifie ther by the corruptions of our flesh,
and quicken vs ther by in the inner man. By
the power of Christs death let vs die vnto
sinne; and by the power of his resurrection,
let vs rise to righteousness, and newnesse of
life: let the one as a corrosiue eate vp the
dead flesh of vngodlinesse; and the other as a
spurre, stirre vs vp to holinesse. Illuminate
our mindes, that wee may know thy will:
goue vs spirituall vnderstanding to discerne
good and euill. Sanctifie our memories, to
treasure by good things: purifie our con-
sciences to haue peace in thee: refoyme our
will to doe thy will, and let all our affec-
tions be ordered aright. Teach vs to feare
thee continually wheresoeuer wee are, to
neglect all things in regard of Christ, to
love thee and our brethren for thy sake, to be
reioys of thy glorie, to bee grieved at our
sinne, and others sinnes, and ioyfull when
we can please thee. Let our bodies, the in-

Gg

Aru-

struments of sinne, be ever hereafter cleansed by thy spirit, that they may be Temples for that spirit to dwell in: keepe our eyes from beholding vanitie, our eares from hearkning to varietie, our mouths from speaking blasphemie, our hands from committing of iniquitie, and our bodies from the action of adulterie. Let our light so shine before men, that they seeing our good workes, may glorifie thee our Heavenly Father. Spake vs to remember, that as wee are sonnes, we must depend vpon thee; as we are seruants, we must obey thee; and as wee are Christians, we ought to walke worthis of our vocation and calling. And because we haue all some particular calling, either of rule or seruice, or trust, or fauour, make vs, from the highest to the lowest, faithfull in our callings, and to remember that a day will come, in which wee must giue an account vnto thee of all our actions done in this flesh, whether they bee good or euill. Take away from vs all opportunitie of sinning, and make vs ever thankfull that we liue so, as wee want allurements to manie sinnes. Cause vs to see, how deformed sinne is in it selfe, and to what confusion it is like to bring vs: Lord, make vs to flie the verie occasions of sinne, and to resist the beginnings of all temptation:

tion: let not a night passe ouer our heads, in which wee examine not how wee haue spent the day: neuer let vs come into any companie, wherein wee may not doe or receiue some good. Keepe vs, that we fashon not our selues to this World; but rather imitate the fashion of the most godly, in our callings. Let vs neuer count any sin to bee a little one, because that our Sauour dyed for the least. And because we liue in dangerous times, wherein manie are withdrawne from the profession of thy Truth, Lord, giue vs hearts neuer to entertaine any such Doctrine, which cannot bee warranted out of thy Word: no; to admit of any such Teachers, as goe about to withdraw vs from obedience to our Governours: and if any one fall into any sinne, let vs restore such a one with the spirit of meeknesse, considering our selues that wee also may bee tempted.

We further acknowledge, most gracious God, that our life is a warfare vpon Earth. our Enemies are sinne, Satan and the World. Lord help vs in this spirituall combat. Are wee weake? be thou strong: are we tempted? with the temptation giue an issue: may wee bee overcome? teach vs to watch ouer our owne hearts and waies: is there any one sinne which wee are weake

to resist? in the act of temptation giue vs power to resist it: that by this meanes wee may haue as iust cause to praise thee in our Conquests, as wee haue manie reasons to humble our selues in our Foiles. Wee see also, most All-seeing God, that none can liue godly in this World, but they must suffer Persecutions: either Ismael will reuile them with a reprochfull tongue, or Esau will pursue them with a bloudie Sword; what now must wee doe in these dayes of trial: whither shall wee come for helpe, but to thee? To thee therefore must wee come, O Lord our God, crauing wisdom to foresee, prouidence to preuent, patience to beare, and hearts to be prepared for this fierie triall: that by the deniall of our selues, distasting the World, and liking of Heauen and heauenly things, wee may make a good vse euen of the least affliction.

Confound in euerie one of vs the cursed workes of the diuell: increase in vs daily the gifts of thy spirit. Fit vs for such cailings in which thou hast, or wilt place vs; and make vs to referre the strength of our bodies, the gifts of our mind, our credit in this World, and whatsoever grace thou hast alreadie, or wilt hereafter bestow vpon vs, to the glorie of thy Name, the good of thy Church, and the eternall Saluation of our owne soules.

And

And howsoever we liue here in this Babylon of the World, Lord, let our conuersation be euer in heauen; that whether we eat or drink or whatsoeuer we doe else, we may heare alwaies this voice sounding in our eares: Arise you dead, and come vnto Iudgement. Manie other things haue wee to beg for our selues, that our ignorance knoweth not to aske, or forgetfulnesse remembers not to aske: heare vs for them in thy beloued Son, and giue vs leaue now, good God, to pray to thee for others. There are no Christian people at any time assembled, but they are ready to pray for vs, & therefore it is our dutie to pray for them. We therefore commend to thee thy whole Church, and each member of the same: be good & gracious to these Churches of England, Scotland, France, and Ireland: giue the Gospell a free passage euerie where: and put on the meanes by which it may be published where it is not, or maintained where it is. Diuide not, O thou indiuisible God, diuide not Ephraim against Manasses, nor Manasses against Ephraim, nor both of them against Iudah. The coat of thy Sonne was without seame: let the Church of thy Sonne bee without seame. Our Adversaries get ground, and worke vpon our diuision: knit vs so together, that their worke may be as the confusion of Babel. Are

there any meanes to hinder the current of
 thy Gospell: stop them in the head, poyson
 them in the streame, stay them in the River,
 and let their labour bee like his that would
 repaire Iericho. To this end be good to the
 light of our eyes, the breath of our nostrils,
 the procurer of our happinesse, thy Salomon,
 our King: preserve his bodie in health, his
 soule in soundnesse, his heart in thy truth,
 his life in honour, his honour from under-
 miners, and his cares from flatterers,
 the bane of each Kingdome. Keepe him,
 that hee may ever maintaine thy truth:
 Defend him against the insinuation of pra-
 tising Papists, who will neuer wish wel
 to him, vnlesse they see hee doe wish ill vnto
 thee. Let thy good Spirit bee with Iosiah
 our Prince: season his young yeeres with
 the knowledge of thy will; that as he grow-
 eth in yeeres, so hee may grow in stature,
 and fauour, both with God and men. Bee
 good vnto them that haue the tuition of him,
 and make them instruments of much good
 that may be done by him. Preserve, with
 these, our gracious Queene: let vs see her
 as a fruitfull Vine about the Kings house,
 and her children like to Oliue plants, round
 about his Table. And because where many
 Concellores are, there is Peace, O Lord,
 blesse his Honorable Counsell: in all things
 let

let them take counsell at thy Word, and in
 euerie consultation aime at thy glorie. The
 Pères of our Land, the pillars of our King-
 dome, we commend vnto thee: make them
 contented with their present Honors, and to
 continue loyall to their vndoubted Sone-
 raigne. And, because the Preachers of thy
 Word, are the pillars of thy Church, blesse
 them all from the highest to the lowest, that
 both by life & Doctrine they may set out thy
 most Holy Word. Take from the Great, the
 spirit of ambition, and from the meane, the
 spirit of contention; that both may laboꝝ as
 much as they may, to oppose themselves a-
 gainst the common aduersarie, and not to
 aduantage him by intestine diuision. Blesse
 the people of this Land: such as are called,
 confirme them; such as are not, conuert
 them: and to that purpose send a faithfull
 Pastor into each Congregation, who may
 speake a word in due season vnto them.
 Touch all our hearts from the highest to the
 lowest, with true repentance, that thy iudge-
 ments present & imminent may bee preuen-
 ted and remoued, thy mercies stil continued
 to vs, and our posteritie after vs, especially
 in the true Ministry of the Word & Sacra-
 ments, that such as suruiue vs may prayse
 thy name. Be mercifull to all thine afflicted
 ones, be they sicke in bed, distressed in con-

science, pinched with poverty, disgraced for thy Truth, or kept in Prison, and delivered to death: releene them in their necessitie, strengthen them in their weakenesse, comfort them in their distresse, mitigate their sorowes, and turne all their troubles to thy glorie and their good. To this end, give thy servants comfort by thy word, sufficiency of things needfull for them, blesse the fruits of the Earth, disappoint both Turke and Pope, from encroching vpon thine inheritance: let all such prosper as fight thy Battails: and let thy Gospell be preached from the one end of the World vnto the other. In thy good time let the Sunne of thy Gospell shine vpon Iewes, Turkes, Infidels, Atheists, and Papists belonging to thee.

Be good to our Kinsfolkes in the flesh, our friends in the spirit, and them to whom we are any wise bounden, or desired to be commended vnto thee in these our Prayers and Supplications. Vouch mercie vpon vs now calling vpon thy name, forgive our sinnes and manifold defects in this holy dutie, accepting at our hands this our obedience in Christ.

And because thou hast beene good vnto vs manie wayes, make vs thankfull vnto thee for all thy mercies: as our Election in thy loue, our Redemption by thy Sonne, our sanctifi-

sanctification through thy spirit, our preservation by thy providence, our health in body, peace of conscience, our life in thy Church, our gracious Governours, our painfull Preachers, our Christian friends, our desire to please thee, and that wee haue the ministration of thy Word and Sacraments, and can shew loue euen to our enemies. Wee thank thee, O Lord, for all graces of thy Spirit: as, faith in thy promises, hope of eternal life, feare of thy Name, loue of thy Maiesty, zeale to thy glory, affection to our brethren, patience vnder the crosse, strength against our seuerall temptations, humilitie, gentlenesse, meekenesse, sobearing, with many other gifts & graces of thy Spirit: all which, wee acknowledge, haue proceeded from thy meere mercy. O let vs not be negligent in the vse of al good means, by which thy grace may daily grow vp in vs. Wee doe also with all thankfulness remember all the blessings of this life, our deliuerance from our enemies in 88, our preservation from the pestilence in 603, our protection from gun-powder in 605, as all other fauours which wee doe inioy vnder the blessed gouernment of our gracious Prince, and for all thy goodnesse vnder our late noble Quēn, Quēn Elizabeth, of happy memory. Wee thanke thee, that thou

thou hast sustained vs in great weakenesse,
 releued vs in much necessitie, comforted
 vs in much distresse, resolved vs in many
 doubts, deliuered vs from many dangers,
 preserved vs from many feares, made vs
 willing to desire to doe thy will, & bestowed
 vpon vs such a largesse of thy good creatures,
 that wee are moze fit to giue, then receiue.
 Blesse vs now and euer hereafter, keepe vs
 and all ours, and all that are neere about
 vs, from fire, water, pestilence, robbing, and
 all dangers whatsoener: and grant vs all
 such a portion of thy grace, that whether we
 stay at home, or goe abroad, watch or sleepe,
 eat or drinke, buy or sell, be in labour or re-
 creation, we may euer labour to glorifie thy
 high and great Name, in the workes of such
 callings, as thou shalt call vs vnto, and fit
 vs for, through Iesus Christ our Lord and
 Sauour; in whose name, & in whose words
 we further call vpon thee, saying:

Our Father which art, &c.

O Lord blesse vs and keepe vs. **O** Lord
 make thy face shine vpon vs. **O** Lord
 grant vnto vs thy sweete and everlasting
 peace, especially that peace of conscience
 which the world cannot giue, with the par-
 don and forgettuenesse of all our finnes, this
 day at this time, and heretofore committed
 against

against thee; with a blessing vpon thy Church and children euery where, as well as though wee had named them. through Christ our Lord and onely Saviour, Amen.

A Morning Prayer for priuate Families.

Most glorious and gracious Lord God
Giner of all good things, forginer of
all our sinnes, and the onely comforter of
such as flie to thee for succour; we thine vn-
profitable, and vnfaithfull seruants, doe
herre present our selues before thee this
morning, to offer vp a liuing sacrifice to thee,
who diddest offer vp thy Sonne to deach for
vs. Lord. let this lifting vp of our hands
and hearts vnto thee, be as a morning sacri-
fice, acceptable in thy sight. All thy mercies
call vpon vs, that we should bee thankesfull
to thee for such mercies; and all our mis-
eries call vpon vs, that wee should call vpon
thee for the continuance of thy mercies. We
haue tasted of thy fauour this night past;
and euen since we awaked, wee might haue
had a feeling of thy goodnesse: thou hast be-
gun to serue vs, before wee begun to serue
thee. And now, that we begin to offer thee
this seruice, wee must needes acknowledge
and confesse, that wee prostrate our selues
before

before thee, before wee know how to worship thee as wee ought: wee consider not the excellency of thy Maiestie, the multitude of thy mercies, the all-seeing eye of thy presence, nor that danger wee are in by reason of our sinnes. Why shouldst thou be so carefull for vs, since that wee are so carelesse of thee? Surely, O Lord, in that thou affordest health to our bodies, wealth to our estate, libertie to our persons, and prosperitie to this family in which wee live, wee can give no reason, but because thou art mercifull. And if thou shouldst take all these from vs againe, and leane vs in as great miserie, as was the Prodigall sonne, we must needs acknowledge it a iust recompence for our sinnes. All which are so many in number, and so grievous in transgression, that as wee cannot reckon them, but onely say, we have sinned; so wee cannot beare them, but onely say, that wee are not able to looke vp. And whilst al other creatures serue thee in their nature, wee men and women are the sinners of the world.

Our liues are full of infidelitie, eyes of vanitie, eares of noueltye, mouthes of subtiltie, handes of iniquitie: and though we desire that all our members should by thee be glorified in heaven, yet by all them doe we dishonour thee vpon earth. Thou hast given

vs

understanding to learne vertue, by it wee
comprehend nothing but sinne: thou hast
given vs a will to affect righteousness, by it
we delight in nothing but wickednes. Thou
hast given vs a memory to be a storehouse of
the word, wee make it a warehouse to trea-
sure vp euill. In a word, we confesse against
our selues, that in this flesh of ours there
dwelleth no good thing, it is a world of wic-
kednesse; and by reason of the manifold cor-
ruptions that are in vs, there is small diffe-
rence betwene vs and the wicked; yea, and
many heathen people who haue not known
thee, goe beyond vs in the practice of righte-
ousnesse towards men. If we should goe a-
bout to excuse our selues, the sinnes that we
haue done this weeke, wil testifie against vs,
that they are more then all the good we haue
done al the daies of our lines: we haue trans-
gressed thy commandements by our selues
alone, & haue communicated with the sins
of others. In doing of good we haue reioyced
but a little, in the practice of euill wee haue
gloried too much. Wee sue vnto thee often
for the pardon of our sinnes. and when wee
haue so done, we commit them againe. And
in this very act of calling on thy name, our
thoughts are so wandring, our bodies waue-
ring, our knees wearied in kneeling for a
while, that euē now when wee come to
pray,

pray, wee had neede to desire thee to forgive vs our prayers: because wee thinke not of thee, when we pray vnto thee.

We haue nothing to say for our selues, O Lord, but that *shame and confusion belongeth vnto vs, mercy and forgiveness belongeth vnto thee.* Haue mercy therefore vpon vs, most mercifull Father, and according to the multitude of thy mercies doe away all our offences. Wee confesse indeed, that we are miserable sinners, yet by thy Spirit thou hast taught vs that we be chine. And therefore, wee beseech thee to separate our sinnes from vs, which otherwise will separate vs from thee: If we remember our sinnes, thou wilt forget them: teach vs therefore to remember them in the bitternes of our soules. If we sorrow for them in this life, wee shall not sorrow for them in the life to come: make vs truly sorrowfull, that we haue offended thee our gracious Father. To this end, giue vnto vs the comfort of thy Spirit, to assure vs of thy fauour, by which we may be as ready to euery good worke, as we are prone to all that is euill. Thou hast remoued in vs, O Lord, the image of thy Sonne: O let vs not turne it into the image of Satan; neither let thy enemy take vs away from thee: wee desire, good God, to warre against him, and his champions, the flesh and the world:

we

we cannot overcome without thee; we pray thee therefore, to arme vs with the shield of faith, and the sword of thy Spirit against all their assaults, and to put vpon vs thy complete armour: and wherein wee are most weak, there make thou vs most strong, that in the end wee may bee more than conquerors.

Kepe vs now and ever in the feare of thy Maiesty. And because we goe now forth to fight against all the enemies of our saluation, the weakest whereof are stronger than we: therefore we come vnto thee for the assistance of thy Spirit, and do humbly intreate thee to aid vs by thy providence, arme vs by thy power, guard vs by thine Angels, instruct vs by thy Word, and governe vs by thy Spirit in all our actions. Let thy blessing be vpon vs thy seruants, in our going out and comming in, and in euery action wee undertake from this time forth, and for evermore. Let all our thoughts, words and workes this day, tend to the glory of thy name, the good of thy Church, and the everlasting saluation of our soules.

Let vs make conscience of all that we do; neither let vs account any sin little, because thy Sonne died for the least. Let vs cast away the workes of darkenesse, and put vpon vs the armour of light. And howsoever here-
tofore,

toſoze, by lying, and ſwearing, and ſporting, and ſpending, and inordinate liuing, we haue offended thee, yet grant that wee may leaue them all, leſt they leaue not vs till they haue brought vs to deſtruction.

Make vs to diſcerne betwixt right and wrong, good and euill, truth and error, and to learne ſome good thing euery day: make vs ſkilfull in the profeſſion of pietie, that we may know how to ſerue thee; and let vs not be ignorant in the myſteries of our callings, that wee may learne how to liue thereby. Settle our affections in the loue of thy Maieſty, zeale of thy glory, and vniained good will one towarde another; ſo as we may as much ioy at the proſperitie of others, as in our owne. Are we merrie? let it be in thee: are we ſorrowful? let it be for our ſins: haue we peace? make it in vs all the peace of a good conſcience: are wee afraid? let it be of ſin: that we with as great delight may run the waies of thy Commandements, as euer wee haue ouerrun thee in the waies of wickedneſſe.

Thou haſt bin good vnto vs many waies, O Lord; as in our creation, when we were nothing; & in our redemption, when we were worſe than nothing: in our vocation, when wee thought not of thee; and in our ſanctification, when wee were deſiled before thee.

Thou,

Thou, thou alone hast preserved vs by thy providence, prevented vs by thy goodnesse, instructed vs by thy Word, acquainted vs with thy Maiestie, and deliuered vs from manie dangers: And all to this end, that we should goe as farre before others in thankfulness towardees thee, as far as thou goest in mercie towarde vs before them. We doe acknowledge, O Lord, this fauour of thine, and wee desire from our hearts to acknowledge it more, taking all that wee haue, as a gift from thee. And in a thankfull remembrance of these thy mercies, wee desire thee, O Lord, to settle euerie one of vs in such a constant course of obedience to thee, that wee may serue thee from this houre, with all these duties which the World, the flesh and the deuill, would haue vs to deferre till the day of death. O, let vs thinke alwaies of our last houre, the last iudgement, the ioyes of Heauen, the torments of Hell, and what a bitter death thy Sonne Iesus did suffer, to redeeme our soules out of the handes of the Deuill. Let vs spend the rest of our vncertaine life, in a renewed Repentance for our sinnes past, and make vs to leaue the pleasures of this World, before that they doe leaue vs.

And now, O Lord, albeit we are vnworthy to aske any thing for our selues, yet be-
h h
cause

cause thou hast commanded vs, wee doe in-
 treate thee for others; not as Abraham did
 for the Sodomites, but as Samuel did for the
 Israelites. **B**e fauourable to Sion, build vp
 the walles of Ierusalem. Behold with the
 eye of pittie and compassion, the great ruines
 and desolations of the Church. Feed it as
 thy flocke, foster it as thy Family, dresse it as
 thy Vineyard, decke it as thy spouse, and euer
 rule in it as in thine owne Kingdome. **G**ante
 are the enemies that crie, Downe with it,
 downe with it, euen to the ground. Abate
 their pride, asswage their malice, confound
 their deuices; and let their counsell in the
 end, be as the counsell of Achitophel: so that
 peace may be within her walles, and prosper-
 ritie in all her palaces, so long as the Sunne
 and Moone endureth. **T**o this end, giue vnto
 our Prince, the wisdom of Salomon: to
 his Counsellors, the prouidence of Hushay:
 to our Iudges, the conscience of Samuel: to
 our Ministers, the diligence of Paul: and to
 our people, the obedience of those Subiects,
 who with one consent, cried out vnto their
 Governour, Whatsoeuer God shall com-
 mand vs by him, that will we doe. **T**hus we
O Lord, and our posteritie after vs, shall
 inioy a spirituall Communion of Saints in
 this life, and a blessed Communion in the
 life to come.

Many of thy servants suffer for thy cause; let all such see the truth of their cause, thy comfort in their calamitie, and an happie deliuerance, if it bee thy will. Are any now lying in the anguish of their conscience? disburden them of the feare of thy Iudgement; and refresh them right sone with the Comfort of thy comfort. And as thou hast made them examples for vs, so teach vs to take example by them: that wee may looke vpon thy promises, to preserve vs from despaire, and vpon thy threatnings, that wee doe not presume. Blesse them that fight thy battels by land or sea, whether they encounter with Mahomet, or Antichrist. And blesse them, thou God of Hosts, in such a sort, that the Heathen in the end may bee constrained to say; Doubtlesse, there is a reward for the righteous: verely, there is a God that iudgeth the Earth.

And seeing only, wee heare of rumours of wars, and live in such libertie as neuer any nation hath done so long: make vs thankful unto thee, that we are in such a case, that wee are not led into captiuitie; neither is there complaining in our streets. And teach vs to praise thy Church in our rest, as Salomon built the Temple in his peace. We haue, O Lord, bene long in prosperitie: be mercifull vnto this sinfull Nation, which hath surteted,

and is sicke of too much ease. Let not thy blessings rise by against vs, but make vs as rich in goodnesse, as in goods, in pietie, as in plentie: that as we goe befoze al Nations in prosperitie, so we may labour to excide them in sinceritie.

Blesse this Family, from the greatest to the least, blesse it, O Lord, with thy grace and peace: so that superiours may rule it according to thy Word, seruants may obey, as the seruants of Christ, and that euerie one in the same may be loued of thee.

Thou seest, O Lord, how bold we are, we haue called vpon thee for our selues, and others, but manie other things should we haue begged of thee, because we want them. and thanked thee for, because we haue receiued them. Our vnderstanding is shallow, our memorie short, and we are vnworthie to pray vnto thee, and most vnworthie to receiue the things which we haue prayed for: therefore we commend our persons, Prayers, actions and indeuours, this day, to the most gracions and mercifull protection, and that in the name of Christ thy Sonne, and our Saviour: in whose name, and in whose words, we further call vpon thee, and thank thee, saying: Our Father, &c.

Let thy mightie hand and out-stretched arme, O Lord, be still our defence: thy mercie

mercie and louing kindnesse in Iesus Christ,
our saluation: thy true and holy Word, our
instruction: thy grace and holy Spirit, our
comfort and consolation vnto the end and in
the end: and let all here present say, Amen.

An Euening Prayer for pri-
uate Families.

O Lord, prepare our hearts to Prayer.

MOST High and Mightie God, Father
of Eternitie, and fountaine of Mer-
cie; wee acknowledge and confesse this fa-
uour of thine, that thou giuest vnto vs
these blessed opportunities, publikely in
thy Temple, to meete together, and pri-
uately in our Families to meete together:
specially, wee acknowledge now this
worke of thy grace, that we dare not com-
mit our bodies to rest, before wee haue
commended our selues to thee. Thou hast
not dealt so with euerie Family, neither
haue the wicked a desire to praise thee:
we are now present before thee, O Lord,
be thou president amongst vs; and grant
vnto vs all, such a portion of thy Spirit;
that in feare of thy Maiestie, reuerence
of thy Name, a sense of our miseries,
and an assurance of thy mercie, wee may

Wh 3

come

some now besoze thee, as before that God, who seest our behauiour, searchest our hearts, knowest our wants, & art able to grant more then we can desire. We acknowledge & confesse besoze thy great Maiestie, that in the loines of our first Parents thou diddest make vs to thine Image, but in them we fel away from that blessed estate, and are plunged into a most wofull and desperate condition, being able to doe nothing but displease thee. Our Forefathers haue eaten sowze Chapes, and their childrens teeth are set on edge. By the transgression of one, we all haue sinned, and are deppriued of thy glorious Image: and as an hereditarie disease it hath infected all the powers of our soules and bodies. Our vnderstandings are filled with blindnesse and darknesse, not saouring the things of saluation: our consciences are wounded, seared & defiled, and neuer soundly at peace in themselves: our memories are fit to retaine euill, and to forget euery thing that is good: our willes run headlong to all iniquitie, but are auerse to all goodnesse: our affections are with violence carried after the sway of our willes: our thoughts are vnstable, and infinite in euill: our best actions are great abominations: and our whole conuersation is lothsome to God and man. By this meanes, O Lord, wee are odious to thy Ma-
iestie,

iestie, execrable to thine Angels, detestable to
 thy Saints, slaues to Satban, and woorthy to be
 cursid in this life, and for euer. By this
 means our bodies are subiect in each mem-
 ber to diseases; and our soules are subiect in
 each facultie to disorder: we by this meanes
 haue lost thy fauour, are cast out of Paradise,
 haue solde our birth-right, and exchanged
 Heauen for the pit of hell. And here in we are
 most miserable, that we feele not our mis-
 rie, feare not thy wrath, desire not thy fauour,
 and consider not what we lost when we fell
 from thee. Yet thou art our Father, and wee
 thy Children, thou art our God, and wee thy
 people, thou art our Shepheard, and wee the
 sheep of thy pasture. And when no creature
 in Heauen or in earth was able to reconcile
 vs unto thy Maiesty, thou in thy lone diddest
 send thy Sonne, to be the propitiation for our
 sinnes. In him therefore we come vnto thee,
 in whom alone thou art well pleased with
 vs: and since hee is that Lambe that taketh
 away our sinnes, in him wee beseech thee to
 take vpon vs. Let the puritie of his nature
 mowe the impuritie of ours; the perfecti-
 on of his obedience satisfie for our imperfe-
 ction: and the sufficiencie of his sufferings
 free vs from all torments which we deserued
 to suffer for our sinnes. He hath conquered
 Satban, by his glorious Resurrection from

the dead, and by it hath triumphed ouer sinne and death. And now wee are restored into thy grace againe, grant that wee may feele the fruits of that grace, especially, such faith in thy promises, peace of conscience, joy in the holy Ghost, zeale to good workes in this life present, and assurance of happinesse in the life to come, that wee neuer hereafter doe fall from thee.

But because we cannot either stand, vnlesse thou vphold vs, nor walke, vnlesse thou lead vs, nor liue, vnlesse thou quicken vs, nor raigne, vnlesse thou crowne vs: therefore we intreat thee, to vpholde vs by thy hand, that we fall not, direct vs by thy Word, that we erre not, quicken vs by thy Spirit, that we dye not, and crowne vs with glorie, that we lose not our inheritance. Sanctifie vs all in thy truth, thy word is that truth: Sanctifie vs by thy Law, that by it we may see our miserie, feele the want of Christ, be sorrowfull for our sinnes, aduise what to doe, desire pardon, resolute to come to thee, confesse our iniquities, and renounce al things in the world to get saluation in thy Sonne. Sanctifie vs by thy Gospell, that we may haue spirituall contentation in the possession of Christ, extraordinary sweetnesse in the fruits of the Spirit, an holy admiration of these workes of mercy, tenderesse of conscience in al our actions,

actions, boldnesse to approach to the throne of grace, a minde estranged from the loue of this world, readinesse and patience to endure the crosse, and a desire to bee dissolved, and to be with thee.

Wee must one day, O Lord, leave this world: yet it is thy pleasure that we should serue thee in it, so long as we live; and why should we not serue thee all the daies of our life? thou requiest it at our hands: wee haue thy Spirit to that purpose: it was the practice of thy Saints: we were redeemed to this end: and Christ prayeth that we may see it. Doth Satan daily tempt vs? wee must daily resist him. Is our life vncertaine? we must euer be ready: are we strangers in this world? wee must each day set one foote inward towards our countrey. O therefore grant vnto vs thy grace, that we may know we haue no time allotted to sin, but all must be spent in thy seruice: and this seruice of ours euer to bee hearty without hypocrisie: generall without partiality: continuall, without vncertainty: conscionable, without indifferency: cheerefull without difficultie: and spiritual without carnalitie: that by this way of obedience we may be assured of our saluation, get the mastery of inconstancy, performe holy duties more easily, haue sweeter fellowship with thy Spirit, and prevent
many

many noysome lusts, which other wise would
 fasten vpon vs. Wee confesse, O Lord, that
 vnlesse we, as watchmen, doe looke vnto our
 selues, and seeke to please thee in all things;
 wee cannot be freed from many tempozall
 iudgements: our score will be the greater in
 the day of account: our conuersation cannot
 be in heauen: wee cannot be armed against
 temptation: nor weaned from the love of
 this wretched world. We must ever be rea-
 die to meete our Saviour; let vs ever haue
 this oyle in our Lamps: wee must see our
 vn sufficiency to serue thee; let vs labour to
 please thee, that wee may see it: wee must
 winne others to the knowledge of thee; let
 our light of good life ever shine befoze them:
 we must grow forward toward perfection;
 leade vs forward in a constant course, that
 we may obtaine the end of our faith, which
 is the saluation of our soules.

Now because our best seruice must bee
 sanctified by repentance; giue vs true and
 vnfained repentance for all our sins: make
 vs to see them in the glasse of thy Law, to
 mourne for them in the closets of our harts,
 and to confesse them in the bitternesse of our
 soules. We haue, O Lord, wee haue sinned
 against thee; yea, our forefathers did, our
 people haue, and wee all doe transgresse thy
 commandements. Wee haue omitted much
 good,

good, and committed much euill, partly of ignorance, partly of infirmitie, and partly of knowledge: and if we did but know our vnkowne finnes, wee would bee ashamed of our selues. When wee consider the excellencie of thy Maiestie whom wee haue offended, the vilenesse of our selues, who durst offend: the danger wee are in by reason of our offence: and the greatnesse of the price which was paid for our offences: we begin, O Lord, to abhorre our selues, for our vnthankfulnesse against the bloud of thy covenant, that we haue grieved thy good Spirit, quenched thy graces, and done as much as wee could, to make the bloud of Christ of none effect.

Give vs, O Lord; what wilt thou giue vs? giue vs a true and a liuely faith, to apprehend and applie all the promises of salvation to our sinfull soules: giue vs hope of pardon by thy mercies in Christ: & an hungering and thirsting after him & his merits: let vs prize it aboue all treasure: ioy in it aboue all other comfort: sue for it, as our best acquittance: and take hold on it, against the curse of the Law.

And because that liuely faith hath her life in the heart, giue vnto vs, we beseech thee, a pure heart, which is the delight of thy Maiestie, and the fountaine of all actions. Awaken it,

it, **O** Lord, that it sleepe not in death: so that neither by ignorance of it selfe, neglect of the meanes, ceasing of thy Spirit, committing of sin, or securitie in prosperitie, and sinne, or presumption of thy mercies, or stupiditie after iudgements, or spirituall blindness and hardness therof, it be at any time in a dead sleepe. Make vs euer to watch ouer it, that neither the terrors of conscience, nor loathing of holy duties, nor loue of any one sin, nor vnwillingnesse to depart this life, do cast our hearts into a spirituall slumber.

We do know, god God, and oftentimes by woefull experience doe know, that our hearts lie open to all temptations, and many are our enemies who doe assault vs: teach vs therfore to put on thine appointed armor. Giue vnto vs a rectified iudgemēt, to know soundly thy truth, not obdurate in error, but desirous to be reformed in what it mis-keth. Sanctifie our consciences, that they may wirnes our adoption; checke vs for sin, approue our brightness, procure our peace, make vs euer content, cheerefull in seruice, couragious in the truth, victorious in troubles, and willing to die. Rectifie our willes, that they may be cheerefull in well doing, resisting of all the occasions of sinne, yeelding to no sinne without griefe, and rising by repentance out of the same. Order in such sort
every

mery one of our affections, that by the benefit thereof, we may subdue our most vnruly thoughts, bee comforted and contented in our Christian callings, more ready prest to all good actions, delivered from many noysome temptations, and better enabled for the conuersion of our brethren.

And because thou hast afforded vs the benefit of speech, which thou hast denied to all other creatures, we desire that we may euer speake as in thy presence; considering that wee haue no libertie giuen vs for idle talke, but that all our speech must be to edification: and that one day wee must giue an account of our words. Are wee to take thy name into our mouthes? let it only be vpon weightie occasions, and in all reuerence, and loue to thy Maiesty. Are wee to speake at any time of our neighbours good? make vs to doe it, cheerefully without repining, wisely without dissembling, indifferently without part-taking, constantly without recalling, truly without deluding, and charitably to the preseruing of his good name. Is hee fallen? let vs restore him: doth hee stand? let vs comfort him: & make thou our speeches, euer gracious to other. Wee desire also to please thee in all our actions. Let them euer proceed from a good ground, be performed in an holy manner, and aime at the best end,

end, which is the glorie of thy great name. Principally let vs aime at the duties of the first table, & consequently at the duties of the second: let vs haue a respect to all thy commandements, not so much in outward conformance, as in soundnes of heart. And when we haue done thee the best service wee can, teach vs to say in humiliti, Wee are vnprofitable seruaunts.

And seeing it is not sufficient to doe good, but it is also our dutie to auoid euil, make vs to abhorre all appearance of euil, knowing out of thy word, that it defileth the soule; may be committed in thought, is of omission, as well as commission: and if wee commit but the least sinne, we offend the puritie of thine excellencie, and are guiltie of the whole Law. Make vs therefore euer to remember that sin is filthy and lothsome, euen in the greatest pleasure and act thereof; that the end thereof is bitter, and the inward parts most abominable. Teach vs (O thou Master of Israel) to keep a continual watch ouer our inner, and outward man: to seare our selues euen then, when thou art most mercifull to vs: to walke alwaies as in thy presence, to meditate of thy iudgements inflicted vpon thy dearest children for sin, and in faith, patience, diligence, and humilitie, to be euer labouring in our vocation. Make vs
to

to mourne for our delight in sinne: to know
that we carry this traytor about vs: & that
we can neuer subdne him, but by prayer to
thee, and practising vertues contrary to his
assaults. But because all is in vaine with-
out perseuerance, wee intreate thee that we
may continue in the practice of all holy du-
ties to thee, euen vnto our lines end. Wee
thanke thee, O Lord, for al thy benefits this
day past, & in our whole life: thou hast giuen
thy Son for a ransome, thy Spirit for a pledge,
thy word for a guide, and reseruest a king-
dome for our perpetuall inheritance. Thou
mightest haue said befoze we were formed,
let them be monsters, let them be Infidels, or
let them be beggers, or cripples, or bondslaves
as long as they liue. But thou hast made
vs in the best likeness, and nurced vs in the
best religion, and placed vs in the best Land,
so that thousands would thinke themselues
happie, if they had but a piece of our happi-
nesse. We want nothing but thankfulnessse
to thee, make vs moze thankfull then ever
we haue beene heretofore: and because we
know not how long wee shall enioy these
blessings of thine, by reason of our sins, sit
and prepare vs for harder times, that wee
may bee contented with whatsoeuer thou
shalt send.

Blesse thy Church and children this
night

night and for euer, according to their several necessities be merciful vnto them. Bless this Land wherein we doe line, the gouernment and Gouernours of the same, from the highest to y^e lowest. And because we are now to rest in our beds, watch ouer vs in this rest of ours, giue vnto vs comfortable and sweet sleepe, fit vs for all seruices of the day following; make our soules to watch for the comming of Christ; let our beds put vs in minde of our graues, and our rising from thence, of the last resurrection: so that whether we wake or sleepe, we being thine, may waite for thee. Forgiue vs the sinnes of this day past, this houre present, and our whole life befoze, not for our merits, but for Christs mercies, in whome alone thou art well pleased, and in whose name, and whose words we further cal vpon thee, and thanke thee, saying: Our Father which art, &c.

Now the very God of peace sanctifie vs throughout, and hee grant that our whole spirit, and soule, and body, may be kept blamelesse vnto the comming of our Lord Jesus Christ: and the loue of God the Father, the blessing of God the Sonne, and the comfort of God the holy Ghost bee with vs, and all the seruants of Christ Jesus, to preserve our bodies from sicknesse, our soules

bles from sin, and our estates from ruine,
his night and for evermore. Amen.

A Prayer to be vsed by a Mans selfe,
or with others changing the
number.

O Lord my God, mercifull and louing
to all thy seruants, pittifull, and pa-
tient to mee thy childe; I, with that poore
Publican, cast my selfe downe at the fote-
stole of thy Maiestie: and with an vnfained
groto for all my sinnes, doe, as hee did crie
vnto thee for fauour, saying; Lord, bee mer-
cifull to mee a sinner. One deepe calleth to a-
nother, the depth of miserie to the depth of
mercie. Haue mercy vpon mee, O Lord,
according to thy great goodnesse, and in the
multitude of thy mercies doe away all mine
offences.

Lord, I acknowledge and confesse my
sins, and mine iniquities are not hid from
thee. By creation, I confesse, thou diddest
make mee good, in righteousness and true
holinesse, I was like vnto thee: and if my
first Parents had not defaced that Image,
I should haue serued thee in truth all the
daies of my life. But, they falling from thee,
I fell with them: and, they sinning against
thee, I sinned with them. And as when a

I i

great

great man is a Traitor, his bloud is stained: so by Adams transgression his posteritie is tainted.

Thus O Lord, I was conceived in sinne, and brought forth in iniquitie: and now I know that in mee, that is, in my flesh, there dwelleth no good thing: yea, I am by nature the child of wrath: if I haue none other but my first birth, I may curse the day that euer I was bozne. I feele, O Lord, (but it is thy spirit that giueth mee this feeling) that mine vnderstanding is darkened, conscience scared, memorie decayed, will bewitched, heart hardened, affections disordered, conuersation corrupted: my thoughts, desires, and be- actions are abominable sinnes in thy sight. Mine eyes cannot see thee in thy creatures: mine eares cannot heare thee in thy Word; my mouth cannot praise thee in thy works; mine handes and feete cannot serue thee in my calling: destruction and calamitie are in all my waies, and the way of peace I haue not knowen.

For these sinnes of mine, I am subject to the curse: for, cursed are they that erre from thy Statutes; Cursed is the Earth, without briers, and barrennesse; and cursed is the Heauen with often droughts and moistnes.

And for my selfe, what am I not subject to by reason of sinne? My bodie is subject to

all diseases, my soule to all her sicknesses, my name to all reproches, mine estate to all casualties, and I deserue iustly to be deliuered ouer to the illusions of Sathan, allurements of the world, corruptions of my flesh, hardnesse of heart, desperation of thy goodness, calamities in my calling, and to eternall destruction after I am dead.

Vnto whom now shall I come for comfort? vnto whom now shall I sue for succour? I am stung with a Serpent; I will looke vp to the brazen Serpent: I am sicke of sinne: I will goe to the Physician of my soule: I lye dead in the graue of corruption; who shall raise mee vp, but hee that is the resurrection and the life?

O bountifull Iesu. O sweet Saviour, O thou Lambe of God that takest away the sinnes of the World, haue mercie vpon mee. Lord, giue vnto me a true and liuely faith, to apprehend and apply all the promises of salvation to my sinfull soule: and to this purpose, illuminate mine vnderstanding, confirme my memorie, purifie my conscience, enlarge mine heart, rectifie my wil, order all the members of my bodie, and so sanctifie me throughout, that my whole bodie, soule, and spirit, may bee kept blamelesse till the glorious appearance of my Saviour Christ.

Grant me, I beseech thee, knowledge of

thy truth, faith in thy promises, feare of thy
 spacieltie, zeale of thy glorie, obedience to
 thy statutes, faithfulness in my calling, pa-
 tience in troubles, hungering after righte-
 ousnesse, and a tender affection towards all
 my Brethren. Grant me, I beseech thee, the
 gift of Regeneration to become thy childe:
 of faith to beleue thy promises: of obedience
 to doe thy will: of Prayer to seeke thy pre-
 sence: of comfort to indure thy trials: and
 of strength to continue thy seruant to my
 liues end.

Grant me againe, and grant it. I intreat
 thee, the sauing knowledge of thy Word, let
 it be in my mind by vnderstanding, memo-
 rie by remembryng, thought by meditating,
 heart by affecting, tongue by speaking, and
 mine actions by performing it to my dying
 day.

Myne heart, O Lord, is deceitfull, let
 mee watch ouer it: my will is vntwilling to
 all goodnesse, let it runne the way of thy
 Commandements: Manie beholde my life
 and conuersation, let it I beseech thee bee or-
 dered aright.

To this end, teach mee to sanctifie thy
 name, aduance thy Kingdome, doe thy will:
 Thou hast placed me in a calling: make me
 painfull in it, that thereby from thee I may
 haue my daily bread. If I haue it, keepe me
 from

rom pride: if not, keepe mee from despaire.
And forgive mee the abuse of all thy good
blessings.

And howsoeuer I must needs liue in this
World, yet let me vse it, as though I vsed it
not: let my conuersation be in heauen, mine
eyes on thy presence, my trust in thy proui-
dence, my delight in thy World, and the com-
munion of Saints. Make me thinke often of
Heauen that I may loue it, of hel that I may
feare it, of death that I may expect it, of
iudgement that I may escape it, and of the
vanitie of this present World; that thereby
I may learne to contemne it.

I liue by thy prouidence a life of nature,
I desire by thy spirit to liue the life of grace:
put on this desire, O my God, by thy spirit,
and draw me from god desires, to delights,
from delights to actions, from actions to
continuance in doing that which is good.

And because Sathan, the Aduersarie of
thine Elect, goeth about as a rozing Lion,
seeking whom he may deuoure, let me not be
ignorant of all his enterprises. Make mee
wise to foresee his stratagems, vigilant to
beware his pittfalls, circumspect to prevent
his practices, couragious to resist his temp-
tations, and constant to overcome his sug-
gestions. Hee is strong, be thou stronger
in me: hee is wise, be thou wiser for me: hee

is watchfull, be thou moze watchfull about mee: hee is malicious, bee thou mercifull vnto mee. Let him neuer find mee idle, for then he will allure: noz carelesse, for then he will surprize: noz sinning, for then he will subdue.

O Iesu, be thou Iesus vnto me: saue me, O Lord, from this enemy of mine, that this Dragon neuer infect mee with his poison, this Serpent neuer kill mee with his sting, this Lion neuer feare mee with his teeth, and this Aduersarie neuer haue power to ouerthrow me.

O Christ, bee thou Christ vnto mee, and anoint mee, so with the oyle of thy Spirit, that of thy fulnesse I may bee filled with grace, even that grace which may further my saluation. By it, I acknowledge my miserie, by it let mee feele thy mercie: giue me by it a broken heart, a contrite spirit, a sorrowfull soule, an humble minde, a lively faith, that by humbling my selfe, I may bee lifted vp by thee; and by beleeuing thy promises, I may come vnto thee: and that as by the one I may mourne for my sinnes, so by the other I may beleue they are pardoned.

I durst not bee so bolde as craue this thy fauour, but that I am incouraged by confidence of thy mercie. Doe the simple begge wisdome: thou giuest it: doe the afflicted begge

begge deliuerance: thou grantest it: doth he that is troubled with his sinnes, come vnto thee? thou sett him a face off, thou imbracest him in thine armes, receiuest him into thy grace againe. Thou commandest, why should I not obey? thou promisest, why should I not beleue? thou hearest, why should I not spoake? I speake vnto thee in the language of Canaan, keepe not silence at these my Prayers.

Thou (O my Saviour) hast died for my sinnes: let the power of thy death make mee die vnto sin, especially, to my beloued sins, and such as I can hardly get the masterie of. Thou, O Lord Christ, art risen from the dead, let the power of thy Resurrection make mee to rise vnto newnesse of life. And that which is impossible to flesh and bloud, make it possible by the vertue of thy bloud.

Thou hast redeemed me, suffer me not to be in sinnes captiuitie: thou hast triumphed ouer Sathan for me, suffer me not to be vnder his tyrannie. Thou hast covered mee with the robes of righteousness, teach mee to cast off the rags of iniquitie. Thou hast washed me, and I am cleane: keepe mee that I returne not with the swine to my wallow. Thou hast begun thy good worke in me: perfect me the worke that thou hast begunne, and

strengthen mee in the woꝝkes which I doe,
haue oꝝ shall take in hand.

Keep me, good Lord, in my olde age, foꝝ
saue mee not when I am gray-headed. And
when it shall please thee to cast me vpon my
sicke bed (as what man lieth who shall not
see death?) grant that I may take my sick-
nesse patiently: and at the last gaspe, let not
either sinne oꝝ Satan take such hold vpon
me, that I depart this life with crying, and
scrichings, and woꝝdes of despair; but that
belceuing thy Word, and yelding to thine
Oꝝdinace, my last houre may be my best
houre, and I may say with the Psalmist;
Lord, into thine hands I commend my spi-
rit: for thou hast redeemed mee, O Lord God
of Truth.

Thus I still erie vnto thee foꝝ mercie,
because my sins erie against me foꝝ Justice.
Preserue me, O Lord, foꝝ I trust in thee and
let me in all things see that I am pꝛeserued
by thee: let mee see it in the health of my bo-
die, the peace oꝝ my conscience, the gifts of
my minde, the credit of my name, the woꝝks
of my calling, and vpon all such as are neere
and deare vnto me.

Thou hast beene good vnto mee in times
past, O that I could depend vpon thee foꝝ
the time to come. Thou hast by thy mercie
kept me from grosse sinnes, cleanse mee, I
pray

pray thee, from my secret sinnes; especially
 such as put forth their heads when I am
 but a little moued. Am I prouoked: stay
 mine anger: is mine enemy aduanced: as-
 swage mine enuy: haue I abundance: tem-
 per mine intemperance: am I in want? mi-
 tigate my feares: dost thou exalt me? keepe
 me from pride: dost thou humble me? keepe
 mee from impatience: dost thou withdraue
 thy selfe from mee? let mee euer say, **Alp,**
Lord, why sleepest thou: doth Satan assault
 mee, because I am rich in grace? preserve
 me, **O Lord,** that I lose not thy grace. For
 woe is me if I fall from thee. I haue promi-
 sed that I will not fall, thou hast promised
 I shall not fall, lead me by thine hand that
 I doe not fall.

Finally, because thou hast bene good vn-
 to me many waies, **Lord,** make me thankful
 for all thy fauours. Thou hast made mee a
 man, not a beast; a Christian, not an Hea-
 then; a Protestant, not a Papist. Whilest
 many are ignozant, I haue knowledge:
 whilest many are profane, I haue bene obe-
 dient to thy wil: whilest many want the or-
 dinarie meanes of saluation, thou affordeest
 me meanes for saluation of my soule. Many
 are bound, I am free: in prison, I haue li-
 bertie: in want, I haue sufficiency. They
 liue in warres, I in peace: they in persecu-
 tion,

tion, I in free profession of the truth: they in sickness, I in health. And although by my sinnes I deserue to bee consumed, yet thou hast spared me a great while, and giuen me a long time of repentance. What shall I giue vnto thee for all these mercies and fauours of thine? I will take the cup of salvation, & praise thy great and glorious name; and most humbly intreate thee, that as thou neuer ceaseest to bee good vnto me, so I may neuer cease to bee thankfull vnto thee. Pardon, good God, my losse of time, my abuse of thy creatures, my negligence in my calling, my vnthankfulnesse for thy kindnesse: and whatsoever is wanting in my person practice, prayer, or thanksgiving, make a supply of it in the merit of Christ Iesus: to whom, with thee and the blessed spirit, be all praise, and glory, now and for euermore, Amen.

A Prayer to be said by a sicke person, or for him, changing
my vnto vs, &c.

Almighty God, and in Iesus Christ my most mercifull and all-sufficient Saviour, I thy sicke and sinfull seruant, diseased in my bodie, and distressed in my soule, doe flie vnto thee, yea to thee alone for succour. I haue liued heretofore in the

the health of my bodie, I acknowledge that
 thou wast the author of my health. I am cast
 downe vpon my sicke bed, thou hast by thy
 prouidence sent this Herald to arrest mee. It
 is, O Lord, the messenger of death, prea-
 ching vnto mee that vndoubted doctrine,
 which I haue beene learning euer since I
 was bozne, namely: That it is appointed that
 all must die, and after death commeth iudge-
 ment. My soule is willing, and would faine
 say, Come Lord Iesus, come quickly; my flesh
 is fraile, and in weakenesse doth say, Father,
 if it be possible, let this cup passe from me. And
 as in mine health I did nothing but sinne,
 when I was not assisted by thy good Spirit,
 so now in my sicknesse, I shall doe nothing
 but sorrow, vntill I be comforted by the
 same Spirit. O Lord, comfort mee in this
 agony of mine, and say vnto my soule, I am
 thy saluation. Thou art the Physician, heale
 me: thou art that Samaritan, pittie mee: thou
 art the resurrection and the life, quicken me:
 and quicken mee so in the inner man, that
 neither the loue of this world, nor the loss of
 this light, nor the consideration of thy Iustice,
 nor the feare of death, nor the terror of hell,
 may make me vntwilling to depart this life.
 Thou alone knowest the secretes of mine
 heart, take them away: thou beholdest my
 feare of death, deliuer me out of all my secretes:
 couer

cōuer my sores with the righteousness of thy Son, heale them with the blood of thy Son: and though thou launce them with the knife of the Law, yet binde them by againe with the bands of the Gospell. I know that my Physician dwelleth in heauen, yet he sendeth his medicines downe vpon the earth. Besides thee, none in heauen can helpe me, and there is none in earth, in comparison of thee, to do me any good. I am weak, strengthen me: I am sick, cure me: I am faint, comfort me: I must die, quicken me: I am assailed, defend me: I am full of feare, encourage mee: I haue desired to liue the life of the righteous, O let mee die the death of the righteous, and let my last houre bee like vnto his. Into thine hands doe I commend my soule, for thou hast redeemed it, O Lord God of truth.

My conscience doth tell mee that I haue sinned against thee, and whatsoeuer I now suffer, it is for my sinnes: they are like an heauy burden vpon my soule. they presse me downe to the graue of death, and Satan doth lay them now especially before mee, to make me despaire of thy mercies in Christ. Lord, assure mee of the pardon of them all, perswade my soule by the Spirit of my Saniour, that they are nailed to his crosse, washed in his blood, couered in his
right-

by a sicke person.

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righteousnesse, acquitted by his death, buried in his graue, and fully discharged by his done satisfaction. Now, now I stand in need of thy Spirit, let it cry in mine heart. Abba, Father: I desire none Angell from heauen to comfort mee, I desire the Spirit of adoption to assure me: to assure me. O Lord that thou art my Father, and I thy son; thou my shepherd, and I thy sheepe; thou my king, and I one of thy subiects, who shall shortly waite vpon thee in the kingdome of heauen, to which I must passe by the gates of death. O, though I haue now a sicke body, yet grant mee, I pray thee, a sound soule. In thy hands are life and death: thou hast the keyes of the graue and death, thou bringest to the graue, and pullest backe againe: my mother bare me a mortall man, I came into this world to leaue it at thy pleasure: it pleaseth thee now to forwarne me of mine end, which might haue come vpon mee before this time: I might haue perished either in the womb, or in my cradle, or in my childhood, or before I had knowne thee, or suddenly might I haue been taken away; and I deserued to die so soone as I was bozne: I owe thee a death, as Christ Iesus died for me. I haue bene sailing to this haven ever since I was bozne, be thou my Pilot, that I sinke not in y^e hauens mouth, but that I may land

line at the port of paradise. I haue done, I
 confesse, little seruice vnto thee, and if thou
 shouldest now take mee away, I should die
 befoe I haue begun to liue. Thou knowest
 what is best for me: Conuert me, O Lord, and
 I shall be conuerted: O Lord, turne me, and
 in a moment, I shall bee turned vnto thee.
 Therefore, deare Father giue me that mind
 which a sicke man shoulde haue, faith in thy
 promises, hope of eternall life, patience with
 my paine, a desire to be loosed, and to bee
 with Christ, and a loathing of the vanities of
 this present euill world. Call to my remem-
 brance all those things which I haue heard,
 or read, or seene, or meditated of. So strengthen
 mee in this houre of triall, that I who haue
 beene negligent in teaching others by my
 life, may now teach them how to die, and
 to beare patiently the like visitation. Lord
 grant that my last houre may bee my best
 houre; my last thoughts the best thoughts,
 and my last words, the best words that euer
 I did speake: so that with my sweet Sauiour
 I may then say, Father, into thine hands I
 commend my spirit: or with old Simeon say,
 Lord, now lettest thou thy seruant depart in
 peace according to thy word. Take away
 from mee in that houre, all terror of consci-
 ence, all screeching and howling, all sorrow-
 nesse and senselesse, which doth often ac-
 company

company the wicked at their ends ; and since thou hast lent mee for a while my life, grant that I may willingly restore it again, when thou callest for it to heauen. Let not the great make me afraide, because it is performed by the buriall of Christ, and made as a bed for my body to rest in, against that day in which thou shalt clothe mee againe with mine owne flesh, and make it like to the glorious bodie of Christ, when he will say vnto mee Come, thou blessed of my Father, inherit the Kingdome which was prepared for thee, before the foundations of the world were laid.

Lord, I thanke thee for all thy mercies in the time of my health, and in this of sicknesse; especially, that thou hast taught mee out of thy Word, which also by thy Spirit I beleue, that howsoeuer I am by nature mortal, yet by grace thou hast made me immortal; and that I am translated from death to life. I thanke thee, O Lord, for all the good meanes of health offered to me in this visitation of mine, as my Christian friends, their holy prayers, and godly comforts; for the meanes of Physicke, and all other fauours which I now take of, in this sicke bed of mine, which thou hast denied vnto many of thy seruants and deare children, who haue deserved thy fauour more then my selfe. I
thanke

thanke thee also, that as I haue liued in a
 Christian Church, so if I die, I shall die in thy
 Church, and be buried in the sepulchres of
 thy seruants, who waite all for the consolati-
 on of Israel, and the Redemption of their
 bodies in the Resurrection of the iust. Blesse
 all good meanes vnto mee, so farre forth as
 it may be for thy glory, and my good: and as
 I haue euer praied, Thy will be done: so now
 let me not be offended that thy will is done.
 Teach me that all things, euen both sicknesse
 and death, turn to the best to them that loue
 thee: teach me to see my happinesse through
 troubles: that euery paine is a pꝛeuention
 to the goodly of the paines of hell: and that
 this light affliction which is but for a moment
 causeth vnto vs a farre more excellent and e-
 ternall weight of glorie. Teach mee againe
 by thy holy Spirit, that there is none hurt by
 going to heauen: that I shall lose nothing
 but the sense of euill: and that anon I shall
 haue greater ioyes then I feelee paine. O
 death, where is thy sting? O hell, where is
 thy victory? I thanke thee, O Lord, who hast
 giuen me victory by Iesus Christ: in the con-
 fidence of this conquest I come vnto thee, &
 am assured that if I liue, I shall liue vnto
 thee, and if I die, I shall die vnto thee. I de-
 sire to be dissolued, and to be with Christ, for
 he vnto me is both in life and in death aduan-
 tage.

rage. I shall by death put off corruption, and
 put on incorruption, shake off sinne, and be
 rouered with righteousness, cast off mortali-
 tie, and be attired with immortalitie; I shall
 lose my life in Earth, and finde it againe in
 Heauen. Thou my Father, Christ my brother,
 the Saints my kindred, happinesse mine inhe-
 ritance, are in Heauen alreadye, why should
 I feare to goe thither, whither all the godly
 dead are gone before me, and all the faithful
 liuing shall follow after mee? Why art thou
 troubled, O my soule, and why art thou so
 disquieted within me? Lord, I know I cannot
 scape death, why should I feare it? My
 chiefest happinesse is behinde, and I cannot
 haue it vnlesse I goe vnto it. I could be con-
 tent to goe thorow hell to Heauen: O make
 me to go thorow death to Heauen. My pains
 I confesse, O Lord, are great, but since I tra-
 uelle to bring forth eternitie, make mee pati-
 ent to indure all paines. I see my sins: make
 mee now to see my Redeemer: I feare the
 Iudge: perswade mee that his Sonne is be-
 come my intercessor. Satan would affright
 me: I hope thine Angels pitch their tents a-
 bout me: the graue will gape on me: out of
 thy word I know, it was the bed of my Sa-
 mour. What though I leave manie aloue be-
 hind me: yet they shall all follow after; if I
 get mine inheritance before my brethren, I

I k

must

must be moze thankfull to my Father for it. Grant therefore, most mercifull God, that if I liue, I may liue to sacrifice, and if I dye, I may die a Sacrifice: I am thy Seruant, and the Son of thine Handmaiden, doe with me what thou wilt. Blesse, O Lord, the suruiuing generation, make them wise to saluation, to number their dayes aright, and to apply their hearts to wisdom. And though thou kill mee, yet let me now trust in thee. Grant this, O Lord, for thy Sonnes sake, in whom alone thou art well pleased, for my comforts sake, which by this meanes shall bee increased, and for the beholders sakes, who shall see mine end, that they all may say, Grant that wee may die, as this our brother did, so that our ends may be like vnto his, and our soules follow his. Amen. Euen so come, Lord Iesus, come quickly: and the grace of our Lord Iesus Christ, the loue of God the Father, and the comfort of the holy Ghost bee with mee now and for euermore. Amen.

Blessed are the dead, that dye in the Lord,
Reuel. 14.

The eye hath not scene, the eare hath not heard, neyther hath it entered into the heart of man, to conceiue the good things which GOD hath prepared for them that loue him,
1. Cor. 2.

We

by a sicke person.

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We know that if this earthly house of this
Tabernacle bee destroyed, wee haue a build-
ing giuen of God, that is, an house not made
with hands, but eternall in the Heauens, 2.
Cor. 5. 1.

Farewell my friends, but you shall follow:
for it is appointed that all must dye.

A thanksgiuing after deliuerance
from any crosse or
sicknesse.

O Eternall God, Almighty and most
mercifull Father, the life of them that
dye, the health of them that are sicke, and
the only recouerer of them that are cast
downe: I thy late sicke and sorrowfull Ser-
uant, doe with bended knees, and a thank-
full heart, prostrate my selfe before thee at
this time; and doe thankfully acknowledge
all those benefits which from my cradle thou
hast heaped vpon mee till this present honre.
When I was nothing, I was created by
thee: when I was worse then nothing, I
was redeemed by thee: When I was wor-
thy nothing, I was sanctified by thee: and
when I shall returne to nothing, I shall
be glorified by thee. And though I neuer
knew thee as I ought, loued thee as I
should, obeyed thee as thou commandest,

Ek 2

no?

no; thanked thee as thou deseruest for all thy
 fauours, yet hast thou loaded mee so with
 thine abundant fauours, as if I had ener
 done thy will. Experience haue I had of
 thy goodnesse many times, but neuer more
 then in my late and last visitation. I acknow-
 ledge, O Lord, that at that time, I chattered
 like a swallow, I mourned like a dove, I pan-
 ted like an Hart, and all ioy and gladnes was
 parted from my soule. I looked vpon my
 friends, they could not relieue mee; I sent
 to the Physicians, they could not recover
 mee; I vsed all meanes, no meanes would
 helpe mee: I sought vnto thee, yea to thee
 alone in my trouble, and thou hast deliue-
 red mee from all my distresse. My mour-
 ning is turned into mirth, my sorrow into
 solace, my sicknesse into health, and my
 death into life. O thou, that art the wel-
 spring of life, the fountaine of health, and
 the alone preseruer of al Mankind, what shal
 I render vnto thee for all those mercies that
 I haue receiued, and for all those iudgements
 that I haue escaped? aske of mee, and I
 will give it: command mee, and I will
 performe it: tell mee, and I will doe it. A
 thankfull heart is a sacrifice to thee; a grate-
 full minde is well-pleasing vnto thee; and
 therefore in the sight of thy sacred Maiestie,
 and in the eyes of all thy people, I will take

the

the cup of saluation, and magnifie and praise
thy holy name, that thou hast dealt so fauor-
ably with me.

The pangs of death had seized vpon mee,
thou hast restored me from death to life; the
sorrows of the graue had taken holde vpon
mee, thou hast deliuered my soule from the
graue. Thou diddest hide the face of thy lo-
ving kindnesse from mee, now the light of
thy countenance hath shined vpon me. And I
who heard of late this message with Heze-
chiah, Set thy soule in order, for thou shalt die
and not liue, doe now see and feele this ioyfull
promise, I haue added to thy life yet a num-
ber of dayes. Teach mee so to number these
my dayes aright, that I may apply mine heart
vnto wisdom: and that howsoeuer I liue
here for a while, yet that thou hast appoin-
ted, that I shall once die. And because this
meditation ought to bee the meditation of all
Christians, and will teach vs to contemne
this present euill world, grant me that I e-
uer may thinke of mine end, and that exact
account, which I must giue vnto thee, of e-
uerie action I doe in this flesh, whether it
be good or euill. To this purpose, grant me
the assistance of thy Spirit, that I may so
liue hereafter before thee in this life, that I
may liue with thee eternally in the life to
come. Teach mee, O Lord, thy way, and I

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will walke in thy truth : knit mine heart vnto thee, that I may feare thy Name : teach mee to doe thy will, for thou art my God, let thy good Spirit lead mee into the Land of righteousness. Create in mee a new heart, renew a right spirit within mee, and establish me with thy free Spirit. I asked of thee life, and thou gauest it mee, I called for thy saluation, and thou heardest me.

I will prayse thee, O Lord, with all mine heart, and I will magnifie thy Name for euer. For manie are thy mercies towards mee, and thou hast deliuered my soule from the lowest graue. If thou desiredst burnt Offerings, I would giue it thee, if all that I haue, I would bestow it on thee ; but a thankfull heart, an obedient life, a zealous profession, a godly conuersation, is the only Sacrifice thou delightest in : make mee therefore euer hereafter, to denie vngodlinesse and worldly lusts, and to liue soberly, and godly, and righteously in this World : that others seeing my godly behaviour, may glorifie thee in the daie of visitation. Take mee to repent of my sinnes the cause of my sicknesse, to beleeue in Christ the author of my health, and to depend vpon thee the doer and giuer of all good things. And now I am whole, giue me thy grace not to sinne againe, lest a worse thing happen vnto me. To this end, recti-

fic

he my iudgement, strengthen my memorie,
 purifie my conscience, whet on mine affecti-
 ons, order my will, and put on all the fa-
 culties of my soule and bodie, that I may
 loue thee for thy mercies vnsainedly, feare
 thee for thy iudgements vncessantly, prayse
 thee for thy fauours continually, pray vnto
 thee for thy goodnesse daily, and obey thee
 according to thy will, dutifully. Make me
 to know thee as thou hast reuealed thy selfe
 in thy Word, to acknowledge thee as thou
 hast opened thy selfe in thy Sonne: to
 thinke on thee, as the solace of my soule,
 to cleaue vnto thee, as the authour of sal-
 nation, and to speake of thee as thou art
 wonderfull in all thy workes. My soule
 prayse thou the Lord, and all that is within
 mee prayse his holy Name: my soule prayse
 thou the Lord, and forget not all his bene-
 fits, which forgiueth all thy sinnes, and hea-
 leth all thine infirmities, which redeemeth
 thy life from the graue, and crowneth thee
 with mercie and louing kindnesse: which sa-
 tisfieth thy mouth with good things, and re-
 noueth thy youth like the Eagles. Thou art
 full of compassion and mercie, slow to an-
 ger, and great kindnesse. Thou wilt not al-
 way chide, neyther keepest thou thine anger
 for euer. Thou hast not dealt with me ac-
 cording to my sins, nor rewarded mee according

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to mine iniquities. For as high as the Heauen
is about the Earth, so great is thy mercie to-
wardes them that feare thee. As farre as the
East is from the West, so farre thou remoouest
my sinnes from me. As a Father hath compassi-
on on his children: so hast thou compassion
on them that feare thee. Thou knowest wher-
of wee bee made: thou remembrest that wee
are but dust. I will praise thee O Lord among
the people, I will sing vnto thee in the Con-
gregation of the Saints. For thy mercy is great
about the Heauens, and thy truth about the
cloudes. Let my soule liue, and it shall prayse
thee, and thy iudgements shall helpe mee:
Helpe mee they shall to loue thee more
zealously, to feare thee more reuerently, and
to obey thee more carefully all the daies of
my life. I confesse, O Lord, that befoze I
was afflicted, I went astray: but now I haue
learned thy precepts. It is good for mee that
I was afflicted, for I sought vnto thee in my
troubles: I was in mine health an vtamed
Heifer, it was thy goodnesse to lay thy yoke
vpon mee, and to giue mee courage to beare
it patiently. Thou hast taken it from mee
befoze I shooke it off, but it will come a-
gaine: make mee in prosperitie to thinke on
aduersitie, in health to thinke on sicknesse,
in sicknesse to thinke on death, and at all
times to thinke so on iudgement, that whe-
ther

ther I wake or sleep, eate or drinke, or what-
soeuer I do else, I may euer haue this voice
sounding in mine eares, Arise yee dead, and
come vnto Iudgement. I will sing vnto the
Lord all my life, as long as I haue any being. I
will sing prayes vnto my God. O my soule
praise thou the Lord. Praise yee the Lord.
Praised bee the Lord God of Israel from this
time forth, and for euermore, and let all peo-
ple say, *Amen.*

Are there not ten cleansed? where are the
nine? there is none returned to giue thanks
but this one, and he is a Samaritan, Luke
17.17.18.

Behold, thou art now whole, sin no more,
lest a worse thing happen vnto thee.

A Prayer for a sicke person, man
or woman, changing
the sexe.

O Almighty, euer-living, and euer-lo-
uing God, and in Christ Iesus our
most gracious and mercifull Father: thou
hast taught vs out of thine holy Word, that
Man which is borne of a Woman, hath but a
short time to liue, and is full of miserie: his
life is a shadow; his dayes are vanitie; his
yeeres are nothing, in comparison of thee,
and in the end hee fadeth as a flowre of the
field,

field, and neuer continueth in one stay. Experience wee haue of the frailtie of our life, in beholding this diseased and distressed seruant of thine, whome thou hast cast downe vpon the bed of sicknesse: Hee was, as we thought, of late in good health, and now wee see him at the point of death. In him let vs behold our fraile estate, and truly to consider that all flesh is grasse. And because wee are now in this house of mourning, let vs bee admonished of our latter end, and behold what afterward shall become of vs. Make vs truly to mourne with them that mourne, and to weepe with them that weepe. And graunt vnto vs all the forgiveness of our sinnes, the assistance of thy Spirit, assurance to be heard, and a fellow-feeling of our brothers miseries; that we may the better call vpon thy name, and pray to thee for him, who standeth in neede to be prayed for.

Thou art, O Lord, the conduit of comfort, bee a God of comfort and consolation vnto him: thou art the forgiver of all our sinnes, blot all his sinnes out of thy remembrance: thou art the Physician to cure all sores, looke fauourably vpon him in this sicknesse of his. And as thou art the God of patience, mitigate his paines: of hope, assure his heart: of mercie, confirme his faith:

of

of iustice, looke vpon thy Sonne: and as thou art the resurrection and the life, be vnto him both life and resurrection.

It is true, O Lord, that he hath deserued a farre greater punishment, and that thou shouldest scourge him with all thy rods: hee feeleth his sinne. hee feareth thy iustice, hee is affrighted at death, hee trembleth at thy iudgements, and vnlesse thy Law were his delight, hee should haue perished in this his trouble. He appealeth from thy iustice vnto thy mercy, and in consideration of thine abundant goodnesse, both say vnto thee in the bitternesse of his soule; Lord, be mercifull vnto mee a sinner. Haue mercy vpon him, O Lord, haue mercy vpon him: and according to the multitude of thy mercies doe away all his offences. Grant him thy grace, to beare willingly this crosse, the crosse of sicknesse, to drinke heartily of this cup, the cup of affliction, to endure patiently this yoke, the yoke of tribulation, and to suffer meekely this rod, the rod of correction. Naked hee came out of his mothers womb, and naked shal he returne againe: O let him now say with thy seruant Iob; The Lord hath giuen, and the Lord hath taken away, blessed bee the name of the Lord. He hath receined good things of thee, make him to receine euill also: and as here, tofoze he reioyced in his health, so teach him
now

now to reioyce in sickenesse: and as he was not ashamed to live, so let him not bee afraid to die, because his life is hid with Christ in heauen.

Teach him, O Lord, by thy holy Spirit, that hee cannot suffer more for thee, than Christ his Sauour suffered for him: and though thou hast now powred into the wounds of his corruption, the sharpe wine of grieuous tribulation, yet after the example of the good Samaritan, instill also the supplying oyle of comfort; whereby hee may bee able to endure these troubles, which otherwise would bee intolerable vnto him. As his paine increaseth, so increase his patience: and as it decreaseth, so increase his thankfulnessse. Turne this visitation to the good of his soule: lay no more vpon him than hee is able to beare: and as hee feeleth thy iustice, in suffering for his finnes; so let him feelee thy mercie, in correcting him for them: and as thou now triest whether he will loue thee or no, so make him now most to loue thee, when thou correctest him as thy sonne. Let his heart be glad, his tongue reioyce, and his flesh also rest in hope, because thou wilt not suffer his soule in the graue, nor his flesh (through thine Holy one) to see corruption.

Remember not (Lord) his, or our iniquities,

ties, spare him, good Lord, spare thy servant, whom Christ hath redeemed with his most precious blood, and bee not angry with vs for ever. Lord, saue thy servant. which putteth his trust in thee: send him helpe from thy holy place, and euermore mightily defend him: let the enemy haue none advantage against him: nor the wicked approach neere vnto him: be vnto him a strong tower against the face of his Enemy: O Lord, heare our prayers, and let our cry come vnto thee. We cry and call vnto thee alone for him: visite him, as thou diddest visite Peters wines mother: comfort him, as thou diddest comfort the sick of the palsey, & chere him, as thou diddest chere that godly man Simeon, that hee now seeing his Saviour in heauen, may topfully say; Lord now lettest thou thy servant depart in peace, for mine eyes haue seene thy saluation. In the meane time strengthen him against all temptations; defend him against all assaules; relieue him in all his weakenesse; and deliuer him from all his feares.

O Lord Iesu Christ, who for his and our sakes, camest into the World, obeyedst the Law, sufferedst reproch, baredst our sinnes, and gauest ouer for vs thy precious life to death; looke thou vpon this thy patient: let thy blood wash away the spots of his sinnes:
let

let thy righteousnesse couer his vnrighte-
ousnesse: and let thy satisfaction bee his
merit.

Holy Ghost, the comforter of all that
want comfort, send downe thy grace into
the heart of thy seruant, call to his minde,
whatsoever consolation he hath befoze lear-
ned out of thy word; especially, that by
Christ he shall inherit heauen: giue him now
such a portion of thy grace, that hee neither
wauer in his faith, nor stagger in his hope,
nor faint in his patience, nor coole in his
loue, nor sorrow at his dissolution, nor looke
backe to the world, nor bee overmuch cast
downe with the dread of death.

Grant that when death shall haue closed
vp the eyes of his bodie, the eyes of his soule
may be fired vpon thee: that when his speech
shall be taken from him, then his heart may
cry vnto thee, & say; Come, Lord Iesu, come
quickly. Heare vs, good Lord, praying for
him; heare him praying for himselfe; & heare
vs all for Christ Iesus his sake, in who alone
thou art well pleased, and in whose name,
and in whose words, wee conclude our vn-
perfect prayers, saying, Our Father, &c.

Lord blesse vs and keepe vs. Lord make
the light of thy countenance shine vpon
vs, and grant vs thy peace. **G**od the
Father,

Father, looke vpon thy Sonne; O God the Sonne, looke vpon thy seruant; O God the holy Ghost, enter into thy temple: O holy Father, O righteous Sonne, O comforting holy Ghost, O blessed, and glorious Trinity, one in essence, three in person, bee with this thy seruant; comfort him with that comfort which wee would desire in the like visitation: let thine Angels pitch their tents about him: let his last houre bee his best houre: make his life victorious, his death precious, and his & our resurrection glorious, through Iesus Christ our Lord, Amen. Lord Iesu be with his spirit, Amen, Amen.

A Thankgiuing for the faithfull departure of one after he or she
is dead, changing
as before.

O Lord God, the onely healeth of them that lue, and the alone life of them that die: according to thy commandement we called vpon thee, & in desire of thy goodnesse we cried vnto thee, & thou wouldest be gracious vnto this seruant of thine, whose body lieth dead before our eyes. We asked his life, thou ganest it not; because thou sawest what was best for him: we desired his patience to endure this crosse; thou heardest our prayers,

prayers, and hast not denied vs the request of our lips, because that alone was fittest for him.

He died not as a foole dieth, neither was his dissolution bitter vnto him. He is now, O Lord, a tree, planted in thine orchard: a stone, settled in thy building: a Priest, sacrificing at thine altar: a starre, fixed in thy beauen: and an heire, reigning in thy kingdom. If he had died like A^hsolom, wee might haue taken vpon vs Dauids lamentation: or like Saul, wee might haue taken vpon vs Samuels lamentation: or as the mal-fa^{ct}or on the left hand of Ch^{ri}st, wee might haue lamented and mourned for him, as doubting that hee died not the death of the righteous. But precious in thy sight was this death of his: and comfortable in our sight was this departure of his. Wee like a Lion triumphed over death, and like a Lambe resigned v^p his life: he knew that his Redeemer liued, and that Blessed are the dead that die in the Lord. His faith was in thy promises, his hope was in thy mercies, his loue was on thy ioyes, his zeale was on thy glorie, and his desire was to be in heaven.

For this thy fauour towards our Christi-
an brother, wee yeld vnto thy Maiestie all
possible thanks, and that thou taking him
out of this vale of misery, hast, by thine
Angels,

Angels, carried his soule to the throne of thy glorie. We are, O Lord, we confesse, full of sorrow, in that wee haue lost the comfort of his presence, and we could haue bin contented to haue enioyed him longer, if it might haue stood with the good pleasure of thy will. But we need not to mourne as men without hope: because we are perswaded he so died in thy fauour; that as his soule is partaker of eternall glorie, so in that great Day of assise, and generall Iudgement, this bodie of his which shall returne to dust, must be raised vp againe to liue for euer, and then bee made like the glorious bodie of Christ Iesus in heauen. He, O Lord, is gone before vs, and wee must one day follow after him.

O, how can we render vnto thee sufficient thanks, for thy great fauour to vs Christian people, aboue all the Nations of the Worlde, whom when thou callest out of this wretched life, thou boughsafest to place vs with thine Angels, in thy Kingdome! In the sight of the vnwise they appeare to die: but in the eyes of the godly, they are translated from death to life. They are arrayed with white, haue Crownes on their heads, and Palmes in their hands: they shall not dye, but liue, and doe behold thy goodnesse in the Land of the liuing. They serue thee at thy table, eat in thy Kingdome, sing of thy praises, are freed from

all miseries, and they follow the Lambe whither soeuer hee goeth : and inioy such pleasures, as the eye hath not seene, because they are not visibie, yet the heart doth belecue, because they are most comfortable.

We beseech thee, O Lord, that since we must so; a while go on in our pilgrimage, we may euer haue our eyes bent towarde our countrie : raise vs out of the graue of sinne, renne in vs the life of righteousness: estrange vs from the loue of this world : possesse vs with a loue of heauen : take from our feete the fetters of pleasure, that we may runne as fast to heauen, as the wicked doe to hell: take from our backs the burden of worldlinesse, that we may looke askedfastly vpon things that are aboue, as worldlings do vpon things that are below. Guide vs euer so by the direction of thy Spirit, that both in sicknesse and in health, in prosperitie and aduersitie, in life & at death, we may so behaue our selues in this present world, that whensoever it shall please thee to call vs hence, we may by faith in thy promises, and hope of thy mercies, commend our bodies and soules into thy mercifull hands.

In the meane time hasten the comming of thy Sonne : shorten these daies of sinne: confound the enemies of saluation: dissolve in euery one of vs the cursed woakes of Satan :

tan : sanctifie thy name : aduance thy King-
dome : accomplish thy will : giue vs our dai-
ly bread : forgiue vs all our sinnes : giue vs
not ouer into any temptation : but deliuer
vs from all euill, both of sinne in this life,
and of punishment in the life to come; so that
we with this our brother, and all other de-
parted in the faith of Christ, may haue our
perfect consummation and blisse in thy eter-
nall and euermolting Kingdome, through Ie-
sus Christ our Lord, to whom with thee our
Father, and the holy Ghost our Sanctifier, our
Sanctifier in this life, and our Glorifier in the
life to come, be all Prayse, Power, Maiestie,
Might and Dominion ascribed of vs and thy
whole Church, from this time forth, and for
euermore. Amen.

A Prayer for a Woman in
trauaile.

O Lord, our Lord, Creator of all things,
preseruer of all Mankind, comforter of
all thine afflicted, and the only deliuerer of
such as are in danger, we the children of E-
ua by our in-boorne transgression, yet the
daughters of Sarah by sanctification of thy
spirit, doe seke and sue vnto thee for a
blessing at this time. We are, O Lord, as-
sembled for the comfort of this Woman,
El 2 who

who travaileth in paine, to bee deliuered
of a childe; her sinne is great, her danger is
not small, her paines will be grievous, and
the houre of life is now at hand. If we were
Heathens, we would call vpon Iuno: if Ido-
laters, we would call vpon the Virgin Marie:
but seeing thou hast vouchsafed vs to be-
come true Christians, we call vpon thee alone
to helpe her. Wee therefore beseech thee, O
Lord, our God, to be good and gracious un-
to this seruant of thine, and howsoever
through the transgression of our first mother,
she cannot be deliuered but with great pain
(for thou hast laid this curse vpon vs sinfull
women, that in much sorrow shall wee bring
forth children) yet since thou hast given her
faith in thy Son; mitigate, wee intreat thee,
this sorrow of hers: assure her of the forgine-
nesse of her sinnes: strengthen her with the
comfort of thy Spirit: confirme her in the
faith of her Saviour, and blesse all good
meanes here present for her comfort.

Lay no more vpon her then she is able to
beare: make haste to deliuer her out of her
paines; and teach vs all that are about her,
to auoid at this time effeminate speeches,
wanton behauiour, and vnseasonable mirth,
which often both accompanie such meetings
as this. Blesse vs in our comforts to her
soule, and labour for her deliuerance: blesse
the

the worke of the Midwife, whose helpe she must vse for her better deliuerance: and though she be now in great paine, blesse her, O Lord, in such a sort, that anon shee may forget her paine, because a child is borne into the World. Yea, and wee pray vnto thee for this child in her wombe; thou hast inrolled it in thy Booke, thou hast made it in thy frame, the bones thereof are not hid from thee, all the members of it are written in thy volume. Thou diddest visit it at the time of life, visit it now at the houre of life.

Giue vnto this Woman thy Handmaid, neither a monstrous, a maimed, or a dead-birth: but as thou hast blessed the conception of this infant, so let thy blessing bee vpon it, that eftsone it may be brought with perfection into the World.

Thou hast appointed Marriage for this purpose, thou hast promised a blessing to thine owne ordinance, thou hast performed the promise to manie in this case, and according to thy Commandement, we intreate a like performance of thy promise at this time. Heare vs, O Lord, for Christ Iesus his sake. Visit thy Seruant, as thou diddest Sarah, comfort her, as thou diddest Rebekah, cheere her, as thou diddest Leah, and if it be thy good pleasure, make her quickly a ioyfull Mother of a childe. Let her say, O Lord,

helpe me, and deliuer me right soone: and let vs say, Be vnto her a present helpe in this needfull time of trouble. O Lord, heare our Prayers, and let our crie come vnto thee, and that for Christ Iesus his sake, in whose name we call vpon thee, saying, Our Father which art, &c.

A thanksgiuing after her deliuerance.

Most gracious G D D, and in Iesus Christ our most patient, pittifull, and powerfull Father, as thou hast commanded vs to cal vpon thee in troubles, and hast promised to hear vs, and deliuer vs in our troubles: so thou hast inioyned vs in thy Holy Word, that after our deliuerance out of any of our troubles, we should be thankesfull vnto thee for the same. We therefore sinners by nature, but thy children by grace, doe charitably acknowledge thy goodnesse to vs, and thy speciall fauour to this woman thy seruant. We called vpon thee, and thou heardest vs: we sued vnto thee, and thine eares were opened to grant our requests. We asked thy fauour to thine Handmaiden, thou gauest it: we begged a blessing for this child, thou hast blessed it: and now thou hast made her a ioyfull Mother.

Her

Her soule may magnifie thy Name, and her spirit may reioyce in God her Saviour. Thou hast giuen her, her hearts desire, and hast not denied her the request of her lippes. Thou hast taken away her reproch, and thou hast blessed the vndefiled bed. Thou hast giuen her, & her husband this pledge of loue, and thou hast made her an instrument to increase thy Kingdome. Glorie be to thee in the highest heauens, in earth praise, and let all Generations call thee blessed. Wee blesse thee, we prayse thee, we adore thee, we giue thanks vnto thee, O Lord God, for this blessing of thine, and desire to praise thee so: euer and euer.

Continue thy goodnesse to this thy Seruant, giue her strength to recover her weakness, ioy to forget her late sorrow, and thankfulness that such a childe is come out of her loines, as one day shal inherit the kingdome of Heauen. And as wee doe primately praise thee in this Family, so wil we doe the like in the publike Congregation. Blesse this yong Infant with thy blessing from aboue, Baptize it with water, and the holy Ghost, indue it with all heauenly graces, defend it against all dangers, prouide for it in this mortall life, and crowne it in the end with life euerlasting. Make the father to delight in the loue of his wife, let her breasts satisfie him, and let

342 A thanksgiving after her deliuerance.
him keepe to her continually. Make her a
fruitfull Vine round about his House, and
her children like to Oliue plants round about
his Table.

Lord, thou mightest haue dealt with this
woman, as heretofore thou hast dealt with
manie in thy wrath. She might either haue
brought forth the wind, or bene deliuered of
a deformed or dead birth: she might either
haue died in trauaile her selfe, or continued
longer in those grieuous paines. But thou
hast looked vpon her with the eyes of com-
passion, and hast giuen this blessing to the
fruit of her wombe. Continue thy fauour to
her, and hers: and let thy blessing bee vpon
all thy children, from this time forth, and for
euermore. Heare vs, O Lord, for Christ Je-
sus his sake, in whose name, and in whose
words, we further call vpon thee, and thanks
thee, saying, Our Father, &c.

A Prayer before the receiuing of the
Communion.

Most gracious Father, thou hast called
me now to thine holy Table, thou hast
set out a part of consecrated bread and wine
for mee: I acknowledge mine ignorance,
that I must bee instructed by so manie
means: and I acknowledge thy goodness,
that

that thou vouchsafest to teach me by so many meanes. I doe heare thy word, and then is thy Son offered to mine eare: I receiue this Sacrament, and now he is offered vnto mine eye. In the testimonie of these two witnessess, this truth is established in mine heart, that my Saviour suffered death for my sinnes.

As it pleaseth thee thus to offer mee thy fauour, so giue mee grace to accept this fauour.

Am I thus invited to this blessed banquet? Giue mee grace, to put on my wedding garment, that the Bridegrome of this feast neuer say vnto mee; Friend, how camest thou in hither, not hauing on thy wedding garment?

Hast thou now commanded me to examine my selfe: let me now try and examine mine heart, and looke how I stand in thy sight: The Iewes would not eate with vnwashed hands, dare I eat with an vnwashed heart? they would not drinke, but their vessels must bee purified, and dare I now drinke and my soule not purified? Before the Pascheouer they sanctified themselues, and before this sacrament shal not I now sanctifie my selfe? I desire to doe it, Lord helpe my desire; lest eating and drinking vnworthily, I eate and drinke mine owne damnation. I therefore,
being

being now readie to come to thy Table, doe acknowledge and confesse mine owne unworthinesse; I haue sinned against thee many waies, and that since I last receiued this Sacrament: I haue not knowne thee in thy word, beheld thee in thy workes, apprehended thee in thy Sonne, serued thee in the spirit, applied thee by faith, feared thee for thy iustice, nor admired thee as I ought for thy great mercies. I haue not frequented thine house, heard thy word, laid it by in mine heart, nor practised it in my life as I should. I, euen I, by the lusts of mine eyes, the lusts of my flesh, and the pride of life, haue dishonoured thy great and glorious name. And when thou hast forgiven me ten thousand talents, I would not forgive my brother an hundred pence.

What shall I say vnto my selfe: I haue sinned: I will doe so no more. I haue sinned, Lord, forgive me all my sins: and grant that in the whole course of my life hereafter, I may liue to the honour of thy great name.

Giue vnto me now a broken heart, a contrite spirit, a sorrowfull soule, and a minde hungriſng and thirstiſng after Christ, and his righteousness. Giue me now grace to know thee the only true God, the Creator and preseruer of mankind. Giue me grace now to scale the burden of my sinnes, and that I am
cated

cafed of them by the blood of Chrift Iefus.

I doe beleene in him, helpe my vnbeleefe. I am fozry foz my fynes, make me to be hearty and vnfaignedly fozrowfull. I promife now to liue neerer to thee then euer I haue done, giue mee power to perfoyme my promife. I fozgiue all that haue wronged me, euen as thou foz Chrifts fake haft fozgiuen me. Let this fozgiuenefle of mine bee without diffimulation.

And becaufe I am now to tafte of bread and wine, make mee to confider the ble of them. I know, O Lord, that this sacramentall bread, is not the body of thy Sonne: this sacramentall wine, is not the blood of thy Sonne; but this I know out of thy holy Word, that they are feales of his body and blood.

Teach me therefore now, moft gracious God, that I, feeing bread and wine on the Table, may behold Chrift vpon the Crolle; and obferuing the bread broken to me, may confider of Chrifts body crucified foz mee: and looking vpon the wine poyzed out of the beffell, may thinke how Chrifts blood was poyzed out foz my finnes. And as I receiue this bread and wine into my stomacke, foz bodily fuffenance: fo caufe mee to fede on the body and blood of our Saviour Chrift, that it may be nourifhment foz my foule.

Grant,

Gyant, O Lord, that I may so now come to thy holy table, that hereafter I may be partaker of thy heavenly Table, through Christ my Lord and only Saviour. Amen.

Our Father which art. &c.

A thankesgiuing after the
Communion.

All glorie, honour and praise be given to the most glorious God, for all thy mercies bestowed upon mee: for mine election in thy love, my redemption by thy Sonne, my sanctification by thy spirit in this life, and hope of glorification in the life to come. I thank thee for thy word, in which I heare of thy goodnesse: and I thanke thee for this Sacrament, in which I behold thy saour.

I haue now bene partaker of bread and wine: Lord, make mee partaker of Christs bodie and blood. Those they will turne to the nourishment of my body: let these turne to the nourishment of my soule: By those I feele some refreshing for a while, by these let mee feele refreshing for ever. O let not Christs blood be shed in vaine for me, but by it cleanse me from all my finnes.

I haue now cast by all the payson of impietie: suffer me not hereafter to licke it by againe:

again: I haue now disgorged my selfe of
 reuenge: let me neuer returne to my vomit
 againe: I am now washed from all my pol-
 lution: make me to remember that it is the
 part of a swine to wallow againe in mud or
 mire. I haue promised now to liue better
 than befoze: make the latter part of my life
 better then the former.

I am a liuing stone in thy building, knit
 me fast to the corner stone. I am a branch of
 the vine, set mee fast in that roote. I am a
 member of Christs body, keepe me that I
 neuer bee cut off. I haue renewed this day
 my couenant with thee, grant that I may
 keepe it to my liues end. I haue this day been
 put in minde of the benefit by Christs death,
 let me euery day thinke often of his death:
 that therby I may learn to die vnto sin. And
 grant that euer hereafter I may so walk be-
 fore thee, that all such as know that I haue
 bene at thy table, may see that I am be-
 come a new creature.

As for the rest of this day, in which thou
 hast thus shewed thy selfe vnto mee, grant
 that I may spend the same, not in surfet-
 ting and drunkennesse, not in champing
 and wantonnesse, not in sporting and idle-
 nesse, but in hearing of thy word, calling
 on thy name, meditation of thy mercies,
 and in holy conference about heauenly
 things.

things. Unto thee, O Father, my Creator
and preseruer, vnto thee, O Christ, my Re-
deemer and Iustifier, vnto thee, O Holy
Ghost, my Sanctifier, and Instructor, bee
ascribed of mee and thy whole Church, all
praise and power, might and Maiestie, glo-
ry and dominion, both now whilest we doe
line, & for euer whilest we shall line, Amen.
Our Father which art, &c.

NOW the very God of peace, sanctifie
me throughout: and I pray God, that
my whole spirit, and soule, and body may
be kept blamelesse vnto the comming of our
Lord and Saviour Iesus Christ, Amen,
Amen.

A Thanksgiuing for our late Deline-
rance from that vnnaturall conspi-
racy, against our King
and State.

ALLWIGHTIE Lord God, Father of our
Lord Iesus Christ, and in him our
most gracious and mercifull Father, ma-
ny are thy mercies towards vs: and that
our soules know right well. And as wee
cannot be ignorant of them, vnesse wee bee
senselesse: so, wee may not be forgetful, vn-
lesse we be thanklesse. By thee our lot is fal-
len

len into a good soile; and by thee we have a
goodly inheritance; by thee are our bodies
delivered from sicknesse, and by thee are
our soules delivered from sinne; by thee our
names are not a reproch vnto our enemies;
and by thee our estates are not a prey vnto
the Idolatrous. Thou, even thou hast done
great things in our land, and thy right hand
amongst vs hath brought mightie things to
passe. What is it, O Lord, that thou hast
not done vnto this vine of thine English Is-
rael? and what couldest thou doe more for it
then thou hast? Thou hast planted it by thy
hand, placed it in thy vineyard, hedged it by
thy prouidence, garded it by thine Angels,
watred it by thy Spirit, pruned it by thy
rods, supported it by thy power, committed
it to thy husbandmen beautified it by thy
mercies, and fructified it by thine abun-
dance, not of solwe, but sweete grapes. The
wilde Boare of the woods can neuer roote it
by, the beastes of the forest shall neuer de-
nour it. Lord, continue still to visit this vine,
which without thy visitation must be fruit-
lesse and strengthlesse. Thou hast cast out the
heathen, and planted vs in: thou hast subdu-
ed our enemies, and made vs the mirroꝝ of
the whole world: Thou hast given vs thy
Sonne to be our Sauiour; thy word to bee
our instructoꝝ; thy Spirit, to be our sancti-
fier;

1588.

Q. Eliza-
beth.

K. James.

1603.

fler; thy Preachers to be our monitoꝝ, thy
 Sacraments to be our Seales and Rings to
 be our nursing Fathers and Quænes to be
 our nursing Mothers. When our enemies
 came against vs, thou subduedst them; when
 our light was extinguished, thou diddest set
 vp a greater; when the Plague was a-
 mongst vs, thou calmedst it; and when
 our Countrey was to bee betrayed, thou
 wast our deliuerer. What shall wee ren-
 der vnto thee foꝛ all these fauours? oꝛ what
 can we render foꝛ all these mercies? O our
 soules, praise the Lord: and all that is with-
 in vs, praise his holy Name. O our soules,
 praise the Lord; and let vs neuer forget his
 benefits. Wee, Lord, had bene blowne vp
 with the powder of rebellion, had not the
 power of thy providence watched ouer vs.
 Wee therefore, our Princes, Nobles, Cler-
 gie, Commons, our Wiues, Children, Ser-
 uants and all, are heere before thy Maiestie
 this day, & now render vnto thee (foꝛ more
 we cannot, and more thou desirest not) the
 sacrifice of praise, the calues of our lips, foꝛ
 this wonderfull deliuerance, shewed vnto
 our gracious King and Countrey. Lord,
 teach vs thereby to bee thankfull vnto thee,
 obedient to our Governours, frequent in
 prayer, seruent in the spirit, and zealous in
 good woꝝkes, lest a worse thing hereafter
 hap-

happen vnto vs. Make vs to detest Poperie,
 the poyson of Authozitie; Jesuites the Bel-
 lowes of Sedition; Papists the Plotters of
 Rebellion, and to thinke better of our Chri-
 stian Brethren, and this, not new, but most
 ancient Religion of ours, by which wee are
 taught Pietie to God, Loyaltie to Gover-
 nours, Peace to the Church, Reuerence of
 Superioritie, Charitie to our Inferiours,
 Amittie to our Equals, Loue to our Ene-
 mies, Patience in Tribulation, Thanke-
 fulnesse in Prosperitie, Faithfulnesse in our
 Calling, and Honestie to all. And seeing
 of late thou hast deliuered our backs from
 whipping, our libertie from seruing, our
 soules from dying, our Countrie from con-
 suming, and our King and State from a
 sudden blowing vp; Lord, we pray thee, that
 the meditation of this mercie may neuer de-
 part out of our minds, but that we may be
 thankfull vnto thee, for mercies receiued,
 and fearefull of thee, for indgements escaped.
 Teach vs to pray vnto thee alone, who canst
 heare and grant our requests, to keepe our
 Countrie from inuasion, our Church from
 dissension, our houses from infection, our
 State from alteration, and people from the
 cruell mercies of the Italian Popedom,
 whose faith is fancie, whose force is fraud,
 whose trust is Treason, whose obedience is

hypocritie, whose Lawes are Traditions, whose pardoners are Priests, whose sauiour is the Pope, whose God is an Idoll, whose seruice is Ceremonies, whose glozy is their shame, and whose end is damnation except they repent. Let the Sunne of the Gospell be neuer eclipsed, the light of thine Israel neuer be extingnished, the hope of our happinesse neuer be subuerted, nor the branches of our Vine ever cut off. Thus, we thy people, and shep of thy pasture. shall haue iust occasion to praise thy great Name, in the face of thy Congregation, from this time forth for evermore. Lord, keepe in our King the spirit of Maiestie, in our Queene the spirit of Chastitie, in our Prince the spirit of Pietie, in our Nobles the spirit of Loyaltie, in our Counsellors the spirit of Prudence, in our Clergie the spirit of Vigilancie, and in vs all, the spirit of Fidelitie. And as for such as wish euill to this Sion of ours, the honour of thy Name, the palace of thy pleasure, the place of thy protection, and the wonder of the World, if they belong to thee, giue them hearts to repent, and to returne to vs: if not, as euer their pots bee hot with thornes, let indignation be for them, as a thing that is raw. Euen so let all thine enemies perish, O Lord. And vnto their children be better then the Parents, as the Prophet prayeth,

prayeth, deliuer them by to famine, let them
 drop by the force of the sword, let their
 Wines be robbed of their Childzen, and be
 Widdowes, and let their Husbonds be put
 to death: let their confederate yong men be
 slaine by the sword, let them be ouerthrowne
 in the day of thine angst, and let none bee
 left to make lamentation for them, and to
 say, O, my brother, O, my Sister. Lord,
 rot all Cananites out of this Land of the li-
 uing, that such as feare thee may dwell safe-
 ly. Blessed bee the Lord God of our salua-
 tion, for ever and ever, and let all the peo-
 ple say, Amen, Amen.

I. S A M. 12.24.25.

Now therefore, feare yee the Lord,
 and serue him in the truth with all your
 hearts, and consider how great things he
 hath done for you.

But if yee doe wickedly, yee shall pe-
 rish, both ye and your King.



Graces.

*He that eateth and drinketh,
and letteth grace passe,
Sitteth downe like an Oxe,
and riseth like an Asse.*

Grace before meate.

WEc acknowledge and confesse this
fauour of thine, eternall God and
gracious Father, that it pleaseth thy Maie-
tie to giue vnto vs so many opportunities
to meet together, we beseech thee to blesse vs,
and our meeting at this time, and all thy
good creatures prouided for vs; and grant
that we may vse them soberly as in thy pre-
sence, and receiue them thankfull, as from
thine hand, to the glorie of thy Name, the
good of our bodies, and the suture saluation
of our soules, through Christ our Lord, and
alone blessed Sauiour. Amen.

Grace

Grace before meate.

A Almighty Lord God, and our merciful Father, we beseech thy Maiestie to bee god vnto vs, in the pardon and forgiveness of our sinne past; and by the assistance of thy good and holy Spirit to preuent all them that are to come: to watch ouer vs as thou hast done by thy speciall prouidence: to direct vs continually by thy holy Word: to blesse vs in the vse of all thy good creatures, that now we shall receiue from thy bountifull hand, giving strength to them to nourish vs, and giuing hearts vnto vs, to bee thankfull vnto thee for the same. And grant, that whether we eate or drinke, or whatsoeuer we doe else, we may doe all to the glorie of thy most holy Name, through Christ thy Sonne, and our only Saviour. Amen.

Grace after meate.

We beseech thy Maiestie, eternall God and gracious Father, to make vs truly and vnfainedly thankfull vnto thee, for all those mercies that we haue receiued, and for all those iudgements that we haue escaped, both temporall, concerning this life, and eternall, concerning that life to come:

¶ m 3

come: for thy gracious prouidence this day
past, for our comfortable, and peaceable, and
chierfull meeting together in thy seare at
this time, and for all thy good creatures be-
stowed vpon vs, for the comforting and re-
freshing of these feeble and weake bodies of
ours. Now, we humbly intreat thee, that as
thou hast fed them with that fowd, which is
conuenient and necessarie for the same, so it
would please thee to feed our soules with that
fowd which perisheth not, but indureth eue-
ternall and everlasting saluation; so as we
may seeke so to passe through those things
temporally, that finally we lose not things
eternall.

Blesse, with vs thine vniuersall Church,
our Kings & Quenes Maiestie, the Prince,
and their Realmes: O Lord, continue thy
Truth and Peace amongst vs with the par-
don and forgiveness of all our sinnes, this
day, at this time, and heretofore committed
against thee, through Christ our Lord and
blessed Sauour. Amen.

Another after meate.

O Lord, of eternall glorie, who hast elec-
ted vs in the lone of a Father, redem-
med vs by the obedience of thy Sonne sanc-
tified vs by the operation of thy Spirit, pre-
serued

serued vs hitherto by thy gracious prouidence, instructed vs manie times by thy god and holy word, and now at this present and often heretofore, most graciously and bountifully refreshed & comforted vs with thy god creatures, and with the mutuall societie and comfort one of another, and hast bestowed many other god blessings and benefits vpon vs, as health of bodie, peace of conscience, and abundance of thy god creatures, which thou hast denied to many of thy seruants and deere childzen, which deserves the same, as well as our selues: thy Maiesties name be blessed and praised of vs and thy whole Church both now and for evermore.
Amen.

FINIS.
